تيسير اللطيف المنان
في خلاصة تفسير القرآن

A CONCISE THEMATIC TAFSIR OF THE QURAN

Facilitated by Allah the Most Kind and Benefactor

Shaykh 'Abdurraḥmān ibn Nāṣir As-Sa'dī رَحِمَهُ ٱللَّهُ

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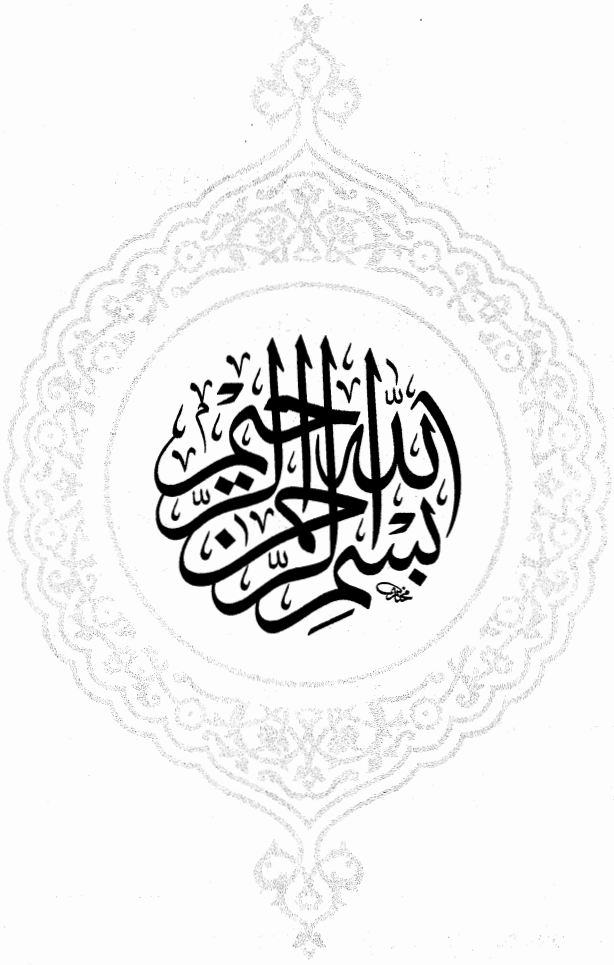
بسم الله الرحمن الرحيم

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَي	ay	ـَو	aw		

Arabic Glyphs & Their Meanings

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	رَضِيَ اللَّهُ عَنْهُ	رَضِيَ اللَّهُ عَنْهَا
May Allāh's praise & salutations be upon him	May Allāh be pleased with him	May Allāh be pleased with her
رَضِيَ اللَّهُ عَنْهُمْ	سُبْحَانَهُ وَتَعَالَى	عَزَّ وَجَلَّ
May Allāh be pleased with them	Glorified & Exalted is Allāh	(Allāh) the Mighty & Sublime
جَلَّ جَلَالُهُ	تَبَارَكَ وَتَعَالَى	عَلَيْهِ السَّلَامُ
(Allāh) His Majesty is Exalted	(Allāh) the Blessed & Exalted	Peace be upon him
رَحِمَهُ اللَّهُ	رَحِمَهُمُ اللَّهُ	حَفِظَهُ اللهُ
May Allāh have mercy on him	May Allāh have mercy upon them	May Allāh preserve him

SECTION THIRTY SEVEN

The story of ʿĪsā, His mother, Zakarīyā, and Yahyā (عَلَيْهِمُ ٱلسَّلَامُ)

Maryam was entrusted to the care of Prophet Zakarīyā (عَلَيْهِ ٱلسَّلَامُ)

The wife of 'Umrān – ['Umrān] was one of the prestigious leaders of the Children of Israel who had high standing among them - had vowed, when her pregnancy appeared, that she would entirely dedicate her newborn for Allāh's sake and for the service of the Holy House in Jerusalem, thinking that what was in her womb was male. Yet, when she gave birth to a female child, she apologetically complained to Allāh, saying:

﴿رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ﴾

"O my Lord! I have given birth to a female child." [Āl 'Imrān 3:36]

[**i.e.** the male has the physical power and the ability to perform what is intended of it in serving Allāh' house in Jerusalem]

She added:

﴿وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾﴾

"And I have named her Maryam [2] (Mary), and I seek refuge with You (Allāh) for her and for her offspring from Shaitān (Satan), the outcast." [Āl 'Imrān 3:36]

Allāh protected her and her offspring against her enemy. It was the first preservation and protection from Allāh for her, that is why Allāh the Almighty responded to her in this world. Allāh says:

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ﴾

"So, her Lord (Allāh) accepted her with goodly acceptance." [Āl 'Imrān 3:37]

[Meaning: Allāh compensated her mother by graciously accepting her, which is greater favor than having males]

﴿وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا﴾

"He made her grow in a good manner." [Āl-'Imrān 3:37]

She was gifted with both physical and spiritual upbringing. Moreover, she was entrusted to the care of Prophet Zakarīyā (عليه السلام), the greatest of the prophets of the Children of Israel at that time. When her mother brought her to the people of *Bayt al-Maqdis*, they disputed over her custody. They cast lots with their pens as to which of them should be charged with the care of Maryam because she was the daughter of their chief. Zakarīyā won the lot and, by Allāh's mercy, she was entrusted with him and he was well-aided by Allāh the Almighty. She was raised among the righteous and truthful. She devoted all her time to the worship of her Lord, remaining in her chamber or prayer place. Every time Zakarīyā entered her chamber, he found provisions with her. He said: Where did you get this? As she had no guardian other than Zakarīyā, she said:

﴿هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

"This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit." [Āl 'Imrān 3: 37]

That is, His sustenance comes in usual ways and in other ways, and Allāh is All-Capable of everything.

Witnessing Allāh's kindness and the abundance of His favors, Zakarīyā was encouraged to implore before Allāh to grant him a son to inherit his knowledge and prophecy, and to succeed him in teaching and guiding the Children of Israel.

Allāh answered his prayers, saying:

﴿فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾﴾

"Then the angels called him, while he was standing in prayer in Al-Mihrāb (a praying place or a private room), (saying): "Allāh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allāh [i.e. the creation of 'Îsā (Jesus) (عَلَيْهِ السَّلَامُ), the Word from Allāh ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." [Āl 'Imrān 3:39]

Meaning: He is great in the sight of Allāh and His creation, because Allāh has blessed him with good morals, great knowledge, and righteous deeds.

﴿فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾﴾

"Keeping away from sexual relations with women." [Āl ʿImrān 3:39]

By Allāh's care and protection against committing sins, Yahya kept away from sexual relations with woman. Allāh the Almighty has granted him success for all good deeds and protection against evil deeds and slips, and this is the goal of the servant's perfection.

Zakarīyā was surprised by the good tidings, saying:

﴿أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ۝٨ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ۝٩﴾

"My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!" [Maryam 19:8-9]

Allāh the Almighty draws his attention to the fact He the Almighty created him before when he had been nothing, which is more miraculous than gifting him with a son while his wife has been barren and he was extremely old. Out of his jubilation and his desire for the reassurance, he asked for a sign, saying:

﴿قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ۝١٠﴾

"My Lord! Appoint for me a sign." He said: "Your sign is

that you shall not speak unto mankind for three nights, though having no bodily defect." [Maryam 19:10]

Allāh says:

﴿وَٱذۡكُر رَّبَّكَ كَثِيرٗا وَسَبِّحۡ بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ ٤١﴾

"And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." [Āl-'Imrān 3:41]

This is an extraordinary sign. He was prevented from speaking, which is the easiest thing a person can do, while having no apparent physical impairment. He was unable to speak to anyone except by gesturing. Nonetheless, his tongue was ever engaged with Allāh's remembrance, glorification and praise. The prophecy was realized and his wife gave birth to Yaḥyā. He had a wonderful upbringing, and he excelled in knowledge when he was young. Allāh said:

﴿وَءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا ١٢﴾

"And We gave him wisdom while yet a child."

[It was said he was learned and inspired ever since his prime, and that he was granted with great knowledge, and wisdom]

Then, he was bestowed with praiseworthy traits, as Allāh said:

﴿وَحَنَانٗا مِّن لَّدُنَّا وَزَكَوٰةٗۖ وَكَانَ تَقِيّٗا ١٣ وَبَرَّۢا بِوَٰلِدَيۡهِ وَلَمۡ يَكُن جَبَّارًا عَصِيّٗا ١٤ وَسَلَٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَيَوۡمَ يَمُوتُ وَيَوۡمَ يُبۡعَثُ حَيّٗا ١٥﴾

"And (made him) sympathetic to men as a mercy (or a

grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, and dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!" [Maryam 19:13-15]

Thus, he combined fulfilling the rights of Allāh with that of people. Hence, Allāh granted him well-being in all his affairs. As for Maryam, she had withdrawn from her family and isolated herself from people in a place towards the east, lest anyone distract her from dedicating herself to worship her Lord with humility and sincerity. Allāh says:

﴿فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا﴾

"She placed a screen (to screen herself) from them." [Maryam 19:17]

Allāh labels Maryam (عَلَيْهَا ٱلسَّلَامُ) one of the most faithful women

Allāh sent her the angel *Jibrīl* in in the perfect figure of a man, handsome and good-looking, with no defects or shortcomings. She was afraid that he intended ill towards her, saying:

﴿إِنِّيٓ أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا ١٨﴾

"Verily! I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh." [Maryam 19:18]

As a result, she sought the protection and refuge of her Lord. She instructed the man to fear Allāh and never approach her. This was indicative of the utmost chastity and keenness to avoid evil and that which may lead to it. This chastity - especially when there is a motive to fall into sin and there is nothing to prevent it, is one of the best of deeds. Therefore, Allāh praised her. *Jibrīl* said:

﴿قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمٗا زَكِيّٗا ١٩ قَالَتۡ أَنَّىٰ
يَكُونُ لِي غُلَٰمٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞ وَلَمۡ أَكُ بَغِيّٗا ٢٠ قَالَ كَذَٰلِكِ
قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٞ وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ وَرَحۡمَةٗ مِّنَّاۚ وَكَانَ
أَمۡرٗا مَّقۡضِيّٗا ٢١﴾

> **"(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." She said: "How can I have a son, when no man has touched me, nor am I unchaste?" He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed, (by Allāh).' "** [Maryam 19:19-21]

He exhorted her not to show any amazement or astonishment toward Allāh's will and His enforceable decrees. Allāh says:

﴿فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾﴾

> **"So, she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem)." [For fear of accusation of fornication].** [Maryam 19:22]

Allāh says:

﴿فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾﴾

> **"And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"** [Maryam 19:22-23]

She was distressed and troubled of the consequences of delivering a child outside the wedlock and the ensuing charge of unchastity. Allāh

says:

﴿فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾﴾

"Then [the babe 'Îsā (Jesus) or *Jibrîl* (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you." [Maryam 19:24]

She gave birth in a high safe place. She was appeased and instructed to drink from the stream Allāh has provided for her.

Allāh says:

﴿أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾﴾

saying: "Grieve not: your Lord has provided a water stream under you." [Maryam 19:24]

﴿وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾﴾

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." [Maryam 19:25]

She was invited to eat from the fresh ripe dates too. He the Almighty boosted her morale and enticed her to be happy with the delivery of the newborn, saying:

﴿فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا﴾

"So, eat and drink and be glad." [Maryam 19:26]

Allāh says:

﴿فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا﴾

> **"And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allāh) so I shall not speak to any human being this day.'"** [Maryam 19:26]

It was customary at that time that worshippers used to observe silence as an act of worship during daytime.

The following instruction clarified the kind of fasting she would observe, namely silence, as she says:

﴿فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾﴾

> **"So, I shall not speak to any human being this day."** [Maryam 19:24-26]

Child in the Cradle Talks!

Her fears subsided and she rested assured. After she had recovered from giving birth, she went to her people, carrying her baby. Allāh says:

﴿فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ﴾

> **"Then she brought him (the baby) to her people, carrying him."** [Maryam 19:27]

She courageously confronted them. As expected, they thought ill of her and that she committed the most reprehensible deed of fornication. They accusingly said:

﴿يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ
ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ﴾

> **"They said: "O Mary! Indeed, you have brought a thing Fariyy (a mighty thing). "O sister (i.e. the like) of Hārūn (Aaron)[1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." Then she pointed to him."** [Maryam 19:27-29]

She was directed to point to him. Astonished of her response, they said in denial:

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾﴾

"How can we talk to one who is a child in the cradle?" [Maryam 19:29]

Amazingly, the newborn started to talk. He said:

﴿إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾﴾

"Verily I am a slave of Allāh, He has given me the Scripture and made me a Prophet; "And He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer), and *Zakāt*, as long as I live." "And dutiful to my mother, and made me not arrogant, unblest. "And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" [Maryam 19:30-33]

ʿĪsā's miraculous speech dispelled all the doubts raised against Maryam

His speech in the cradle is one Allāh's signs and proof of His message. It also affirms the fact that he is no more than a servant to Allāh, contrary to the allegations of the Christians. Besides, it was a binding proof of his mother's innocence, for no none would have believed her if she had brought hundreds of evidences or witnesses for her chastity. ʿĪsā's miraculous speech dispelled all the doubts raised against her.

Nonetheless, the misguided groups- namely the Jews, Christians and others of varying levels- differed concerning ʿĪsā into three groups: some believed and followed him. Their views were in harmony with the truth, so they said that ʿĪsā was the servant and Messenger of Allāh. A second group, the Christians, exaggerated in his praise and said that he was a god or a semi-god. Exalted be Allāh over what they claim. A third group, the Jews, disbelieved in him, and condemned his mother of what Allāh has acquitted her of. Allāh says:

﴿فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ ٣٧﴾

"Then the sects differed [i.e. the Christians about ʿĪsā (Jesus) عَلَيۡهِ ٱلسَّلَامُ], so woe unto the disbelievers [those who gave false witness by saying that ʿĪsā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of

Resurrection, when they will be thrown in the blazing Fire).” [Maryam 19:37]

When Allāh the Almighty sent him to the Children of Israel, some believed and others disbelieved. He began to show them signs and wonders. He has fashioned from clay [that which is] like the form of a bird, then he breathed into it and it became a bird by permission of Allāh. Besides, he cured the blind and the leper, and he has given life to the dead - by permission of Allāh. Moreover, he has informed them about much what they eat and store in their houses.

All these signs failed to dissuade them from their ill intent of conspiring against his life. Consequently, Allāh cast his resemblance on one of the disciples, his companions or others, raised him up to Him, and purified him from killing them. They seized his look-alike, killed and crucified him. They suffered the great sin and the grave crime. The Christians believed their story, yet Allāh acquitted him, belied them, and debunked their allegations, saying:

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾

“but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ʿĪsā (Jesus) was put over another man (and they killed that man)].” [An-Nisā’ 4:157]

ʿĪsā preached the children of Israel, and he heralded for the message of Muhammad (ﷺ). However, when Muhammad (ﷺ) came to them, whom they know as they know their children, they belied him, saying:

﴿قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾﴾

“This is a manifest magic.” [An-Naml 27:13]

Similarly, the disbelievers reiterated the same accusation regarding ʿĪsā, saying:

﴿فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾﴾

"And the disbelievers among them said: 'This is nothing but evident magic.'" [Al-Mā'idah 5:110]

Benefits gleaned from the Story

There are several benefits gleaned from this story:

One of them is that the vows were still legitimate in the previous nations. Prophet Muhammad (ﷺ) summarized their value in a collective statement by saying: The Prophet (ﷺ) said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ»

"He who vows to obey Allāh, should obey Him. But he who vows to disobey Allāh, should not disobey Him."

Allāh's trusteeship and patronage for the chosen righteous believers is one of His favors. Educators and guardians have the greatest impact on the life and manners of their subjects of protégés. Therefore, they are entrusted with communicating valuable ethics for their learners by motivating them to goodness and avoiding evil.

The story draws attention to the miraculous abilities endowed to the pious allies of Allāh. This is evidenced by the favors Allāh blessed Maryam with: He facilitated her being entrusted to Zakarīyā after the dispute arose concerning her custody; provided her with sustenance in unusual means; gifted her with Īsā and his miraculous delivery without a father; sent her reassurance through the angel, caused Isa' to speak while being a newborn- which is a wondrous ability for an ally of Allāh [Maryam] and a miracle for His prophet.

The great signs Allāh made them manifest through ʿĪsā; such as, healing the blind, the leper, and the like, are underlined.

Allāh's favored ʿĪsā by blessing him with disciples and supporters during his lifetime and after his resurrection. That is why he has myriads of followers; some are true believers who believed in all messengers of Allāh and some drifted away from his way and exaggerated in his praise and raising him to the status of a god or semi-god.

Allāh blessed Maryam by labelling her as one of the most faithful women. She believed in Allāh's words, books, and was one of the most devoted worshipers. Her steadfast knowledge, persistent worship and complete submission to Allāh won her the status of being one of the best women.

The prophet's elaborate account of this story and others in a manner typically commensurate with reality is proof of his prophethood and his revealed divine message. Allāh says:

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ﴾

"This is a part of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you O Muhammad (ﷺ)." [Āl ʿImrān 3:44]

SECTION THIRTY EIGHT

The Story of Yūsuf and Ya'qūb (عَلَيْهِمُ ٱلسَّلَامُ)

Lessons to learn from the Story of Yūsuf and Ya'qūb (عَلَيْهِمُ ٱلسَّلَامُ)

This is one of the most amazing stories, which Allāh mentioned in full, and singled it out in a long, detailed, and clear Sūrah. Suffice it to read it to understand it without referring to a Quran commentary (*Tafsir*), for Allāh reported in it the life of Yusuf from beginning to end, and the different circumstances he experienced. Allāh the Almighty said:

﴿۞ لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧﴾

"Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.) for those who ask." [Yūsuf 12:7]

Let us mention the benefits that can be gleaned from this great story, by seeking the help of Allāh.

- This is one of the best and clearest stories because it contains different types of transitions from one state to another, from one adversity to another, from adversity to blessing, from humiliation to honor, from security to fear and vice versa, from dominion to slavery and vice versa, and from division and separation to union and coalition and vice versa, from happiness to s*Adn*ess and vice versa, from prosperity to drought, and from distress to abundance

and vice versa, up to reaching the praiseworthy consequences. Blessed be Allāh who narrated this story and made it a lesson for those of understanding.

- The story points out the principles of the appropriate interpretation of visions and dreams, and that interpretation is an important science that Allāh gives to whomever He wills of His servants. This branch of knowledge is mostly based on [life] occasions, parables, and analogies of descriptions.

  The occasion of Yūsuf's dream is that he saw the sun, the moon, and eleven stars prostrating to him. Just as they adorn heaven and have many benefits, the Prophets, the scholars, and the elite adorn the earth and guide through the darkness in the same way the celestial light does. Besides, Yūsuf's father and mother are the ancestors and his brothers are their descendants, so it is most appropriate that the origin is brighter and has a greater body than the descendants. That's why the sun and moon were interpreted as referring to his father and his mother, and the stars as his brothers. It is quite obvious that prostration is an expression of respect and honor for whomever one is prostrating to. This eventually indicates that Yūsuf will be respected and honored by his parents and brothers. Accomplishing such a prestigious status requires knowledge, good deeds, and being favored by Allāh. Allāh the Almighty says:

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ﴾

"Thus, will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favor on you." [Yūsuf 12:6]

- **The occasion of the dream of the two young men:** Yūsuf interpreted the dream of the one who saw himself pressing wine

saying that he will work as a servant for the king and the servant is subsequent to others. Yūsuf interpreted his dream in view of the job he will eventually do, i.e. serving wine to the king. As for the second man who saw himself carrying bread on his head which the birds were eating, Yūsuf interpreted his dream as referring to the fact that he will be crucified and birds will eat from his head.

He interpreted the king's dream of the cows and ears of grain as referring to the years of fertility and drought. The occasion is that the king manages the affairs and interests of his subjects. If he is good, their affairs will be set right and if he is bad, their affairs will be bad. That's why it is the king who saw the dream and no one else. Similarly, subject to the years of fertility or barrenness, the affairs of provision are set in order or disorder. The cows are the tools for tilling the soil and extracting its crops, so the king saw the cause and the effect. He saw the seven fat cows, then the seven lean ones, the seven green ears of corn, and lastly the seven dry ones. This indicates that the seven fertile years must precede; and then will be followed by the barren ones that will consume all the crops that had been harvested in the fertile years, except for a little of what had been stored. It is asked: How did he understand the following verse...

﴿ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩﴾

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)?" [Yūsuf 12:49]

Some exegetes said: this is an addition from Yūsuf based on a divine revelation.

However, the matter is not as they thought. He rather understood this from the dream of the king, for the years of drought are seven

only. This means that a fertile year will inevitably come with great goodness to remove the great drought resulting from the seven years of drought, which needs an extraordinarily fertile year, not an ordinary one, as understood from the indication of the number.

- Another lesson to take from this story is that it contains proofs and evidence supporting the prophethood of Muhammad (ﷺ). He narrated this great detailed story, in accordance with reality, which fulfilled its purpose. He did not read the literature of the ancients, nor did he study under anyone, as is known to his people. He himself is illiterate such that he neither reads nor writes. Therefore, Allāh the Almighty said:

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾﴾

"That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (while) they were plotting." [Yūsuf 12:102]

- Another lesson to learn from this story is that everyone should stay away from the causes of evil and conceal what he fears will cause him harm, based on Ya'qūb's saying to Yūsuf:

﴿يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ﴾

"Relate not your vision to your brothers, lest they should arrange a plot against you." [Yūsuf 12: 5]

- Another lesson is that it is permissible to mention about a person what he hates if you say the truth about him in way of advice to

him or others, based on Allāh's saying:

﴿فَيَكِيدُوا۟ لَكَ كَيْدًا﴾

"Lest they should arrange a plot against you."

- Another lesson to learn is that Allāh's blessing on a person extends to all those attached to him, including his household, relatives, and companions, for they will inevitably be affected positively by this blessing, as evidenced by Allāh's saying:

﴿وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ﴾

"And perfect His Favor on you and on the offspring of Ya'qūb (Jacob)." [Yūsuf 12:6]

Therefore, when Allāh had perfected His favor on Yūsuf, the family of Ya'qūb was endowed with all the power, dominion, happiness, removal of evil, and achievement of the desired as Allāh mentioned at the end of the story.

- Besides, the great worldly and religious blessings and favors must be preceded by the means that lead to them. This is because Allāh is All-Wise, and His decisive norms do not change. He decreed that lofty goals can be achieved only through useful means, especially useful knowledge, including good morals and deeds. Therefore, Ya'qūb realized that in order for Yūsuf to reach this high station and position in which his parent and brothers will prostrate to him, Allāh would give him the facilitating means that would enable him to reach this position. Therefore, Ya'qūb said:

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ

﴿وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ﴾

"Thus, will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favor on you." [Yūsuf 12:6]

- Another lesson to learn is that justice is necessarily required in all minor and grave matters, including the ruler's dealing with his subjects, the parent's treatment of their children, the husband's performance of his wives' rights, and the like matters related to preferential treatment. Doing justice in everything sets matters right and makes one attain what he likes. On the contrary, doing injustice makes matters fall into disorder and brings about evil. Therefore, when Ya'qūb favored and loved Yūsuf more than his brothers, his brothers did to their father and their brother what they disliked.

- Another lesson to learn is to beware of the misfortune of sins, for how many times a single sin would cause a sequence of other sins and evil? Look at the crime of Yūsuf's brothers, for when they wanted to separate him from his father, which is one of the gravest crimes, they plotted other several tricks and lied several times and deceived their father with the wolf's blood on the shirt. They deceived their father when they returned weeping at nightfall. The events of this case followed in succession until they met with Yūsuf. All their pretense to look for Yūsuf was just a lie and fake. The impact of the disaster continued upon Ya'qūb and even upon Yūsuf. So, the servant should beware of sins, especially the sins that come in sequence. On the contrary, some acts of worship begin with one act of obedience, and then its benefits and blessings come in sequence, resulting in several acts of worship on the part of the doer of the first act and others. This is one of the greatest effects of Allāh's blessing on the servant in terms of knowledge

and action.

- What matters for a servant is the perfection of his end for which he will be called to account, not the imperfection of the beginning. The children of Ya'qūb had committed various crimes at the beginning, then they made sincere repentance, full confession of their crime, and were completely pardoned by Yūsuf and their father, who prayed for their forgiveness and mercy. If the servant rightfully forgives others, then Allāh is more likely to forgive, for He is the Most Merciful and the Most Forgiving. This is why, according to the most correct opinion, Allāh made them prophets and erased the sins they did previously, as if they had never happened, based on Allāh's saying:

﴿وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ﴾

"And that which has been sent down to us and that which has been sent down to Ibrāhîm (Abraham), Ismā'îl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to al-Asbāṭ." [Al-Baqarah 2: 136]

The verse refers to al-Asbāṭ who are the offspring of the twelve sons of Ya'qūb. This is supported by the fact they were depicted in Yūsuf's dream as the stars that are the source of light and guidance. These are the characteristics of prophets; and even if they were not prophets, they were devout scholars.

- Allāh blessed Yusuf with knowledge, forbearance, perfect morals, the divine mission of preaching His religion, as well as his pardon of his sinful brothers. He perfected all this by telling them that they would not be reprimanded or reproached after this pardon. Allāh blessed him with his great dutifulness to his father and

mother, his kindness to his brothers, and to all of creation as clear in his biography and story.

- Another lesson to learn from this story is that some evils are less grave than others, and committing the lesser of the two evils is better than committing the greater of them. When Yūsuf's brothers said:

﴿ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا﴾

"Kill Yūsuf (Joseph) or cast him out to some (other) land,"
one from among them said:

﴿لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾﴾

"Kill not Yūsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers." [Yūsuf 12: 10]

His opinion was better and less grave than theirs. Besides, because of his opinion, the grave sin of his brothers was lessened. It is also among the reasons that Allāh decreed for Yūsuf to reach the goal he wanted.

If a thing is circulated as a property or item of sale in a business transaction, and the dealers do not know that it is sold unlawfully, then there is no sin on those who deal with it by selling, buying, serving, benefiting or using it. For example, Yūsuf was sold unlawfully by his brothers, and then the travelers bought him from Yūsuf's brothers who sold him as a slave, and then the travelers took him to Egypt and sold him there. He remained with

his master as an honored slave. Allāh called the travelers' purchase of him and his being purchased in Egypt a transaction based on what we have just mentioned.

One should beware of staying alone with marriageable women, who are lawful for man to marry, especially those from whom one fears sedition. One should also beware of love which may result in harm, for the wife of *al-'Azīz* (chief minister of Egypt) did what she did and seduced Yūsuf only because of her intense love for him. Then she forged a lie against him, and so he was imprisoned for a long time.

Yūsuf's inclination to succumb to her desire which he turned away from for the sake of Allāh, and for the evidence of faith that Allāh placed in his heart brought him close to Allāh. This is because the inclination to desires is subject to the soul, which is a persistent enjoiner of evil. It is a natural disposition in human beings. If one is inclined to sin and does not have any sense of faith and fear from Allāh to resist his inclination to evil, he will fall into sin. But if one has complete faith, the intrinsic inclination to sin can be prevented only by his strong faith, regardless of the tempting incentives, and this is exactly what prevented Yūsuf from sinning. Yūsuf represents a high example of this strong faith which resists one's inclinations, as evidenced by Allāh's saying:

﴿لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾﴾

"Had he not seen the evidence of his Lord. Thus, it was that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves." [Yūsuf 12:24]

On account of Allāh's exclusive selection of him, as well as his strong faith and sincerity, Allāh saved him from committing the sin of indecency. He was among those who fear standing before their Lord, and restrain themselves from impure evil desires and lusts. He is also one of the seven who will be given shade by Allāh on the Day of Judgment when there will be no shade but His, among whom is a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allāh.' As her inclination to her desire was encountered by no self-resistant, she continued to seduce him, but his inclination was encountered by a resistance, which is Allāh's proof he had seen, and therefore his inclination went away at once.

When faith enters into the believer's heart, it becomes enlightened by the knowledge of his Lord and the light of faith, and he remains faithful to Allāh in all his circumstances. Consequently, Allāh turns away from him all kinds of evil, immorality, and causes of disobedience, on account of his faith and sincerity. Therefore, Allāh justified distracting these things from Yūsuf by saying:

﴿إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾﴾

"Surely, he was one of Our chosen (guided) slaves." [Yūsuf 12:24]

Whoever is selected by Allāh should be one of the sincere and chosen servants of Allāh.

- If a servant is subjected to temptation and means leading to disobedience, he should escape and flee as far as he can, in order to be able to get rid of that evil, just as Yūsuf fled to the door, running away from her while she was grabbing his clothes from the back.
- Contextual cues should be used when there is suspicion in

lawsuits. The witness who testified, i.e. who judged in the case of Yūsuf and the woman, is considered the proof. He judged:

﴿إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ﴾

"If it be that his shirt is torn from the front." [Yūsuf 12:26]

His judgment was right. Another contextual cue referred to in the story of Yūsuf is when the king's cup was found in the bag of Yūsuf's brother. Both cues were taken seriously into consideration [to make a judgment].

Yūsuf's dazzling beauty, outwardly and inwardly, made the wife of *al-ʿAzīz* excessively love him and constantly seduce him. When the women in the city blamed her, she invited them to a banquet. Then, as Allāh said:

﴿وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ
ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ
مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾﴾

"...and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yūsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!" [Yūsuf 12: 31]

As for Yūsuf's inner beauty, it is embodied in his great chastity despite the presence of many urges inciting the occurrence of evil on his part. However, faith, its light, sincerity, and its strength

always accompany virtues but never immorality. The wife of *al-'Azīz* pointed out Yūsuf's internal and external beauty for the women. After she had shown them his external beauty, and they acknowledged that such beauty does not exist in human beings, she pointed out his internal beauty saying:

﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ﴾

"and I did seek to seduce him, but he refused." [Yūsuf 12:32]

Afterwards, she said:

﴿ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾﴾

"Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful." [Yūsuf 12:51]

– Yūsuf chose to be imprisoned rather than commit a sin. Thus, if one is afflicted with one of two matters, either to resort to a sin, or to suffer from a worldly punishment, he should choose the worldly punishment from which reward will eventually accrue for several reasons: a reward for choosing faith over safety from worldly punishment, and a reward for considering this affliction as salvation and purification for the believer, and this comes under Jihād in the way of Allāh, and a reward for enduring the calamity and the pain that afflicted him. Glory be to Allāh Who grants reward accruing from affliction and is kind to His pure chosen servants. This is also the sign of true faith and happiness.

- The believer should turn to his Lord and take refuge in His protection when fearing to fall into sins, and disavow

his power and strength and resort to Allāh's power and strength, as indicated by Yūsuf's saying:

﴿وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾﴾

"Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant." [Yūsuf 12:51]

The true believer seeks the help and guidance of his Lord to ward off sins and their causes just as he seeks His help when doing acts of obedience and good deeds, and Allāh is truly sufficient for those who trust and rely on Him.

Knowledge and sound reason urge one to do good and prevent him from evil, while ignorance urges one otherwise, as indicated by Yūsuf's saying:

﴿أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾﴾

"I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant," i.e. ignorant of the religious matters and useful and bad realities. [Yūsuf 12:33]

– Just as the believer has to show his servitude to his Lord in the event of prosperity, he has to do so in hardship. Yūsuf did not stop calling to Allāh, and when he entered prison, he continued to preach monotheism to all those who met him in prison. He called the two young men, who asked him to interpret their dreams, to monotheism and forbade them from polytheism. It is out of his sound reasoning and wisdom that he perceived that they were

likely to listen to his preaching when they needed him to interpret their dreams and said to him,

﴿إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾﴾

"Verily, we think you are one of the *Muhsinūn* (doers of good)." [Yūsuf 12:36]

He saw this as an opportunity to call them to Allāh before interpreting their dreams so as to be closer to achieving his objective.

He explained to them that it was his faith, monotheism, and abandonment of the religion of the polytheists that had brought him to this state of perfect knowledge. This is considered preaching in view of the status quo, and then he preached them verbally and proved to them the goodness and necessity of monotheism and the ugliness and prohibition of polytheism.

- One should begin with the most important, then the less important. That is, if the scholar is asked a question and the questioner's need for something other than his question is greater, he should teach him first what he needs before answering his question, for this is a sign of the teacher's intelligence and good guidance. When the two young men asked Yūsuf about their dreams, but their need for monotheism and faith was greater, he gave precedence to their need.

- If anyone experiences adversity or hardship, there is nothing wrong with seeking the help of someone who has the ability to free him or inform others about his condition. This is not considered imperfection or the prohibited kind of complaint to a human being, because such a request is ordinary in which people customarily help each other. Therefore, Yūsuf told one of the two

men that he anticipated would be saved:

﴿ٱذْكُرْنِى عِندَ رَبِّكَ﴾

"Mention me to your lord (i.e. your king, so as to get me out of the prison)." [Yūsuf 12:42]

- The educator and the caller to Allāh must have complete sincerity and should not exchange preaching or knowledge for money, prestige, or material interest, nor should he refrain from teaching if the questioner does not do what the teacher entrusted him with. Yūsuf asked one of the two young men to mention his story to his Lord, but he did not remember him and forgot. Later when they needed Yūsuf, they sent that young man and he went to ask Yūsuf about the king's dream. Yūsuf neither scolded nor reproached him. He did not even blame him: Why did you not remember me with your Lord? He rather gave him a completer answer to his question.
- Having answered the question, the one being asked should point out to the questioner all that will benefit him regarding his question and guide him to the path that will be useful to him in both religious and worldly affairs. Doing so is an expression of perfect advice, prudence, and good guidance. Yūsuf did not only interpret the king's dream, but he also guided them, pointing out to them what they should do in those fertile years, such as increasing cultivation, good preservation, and collection of crops.
- One is not to be blamed for defending himself against an accusation, but rather that is required, just as Yūsuf refused to leave prison until his innocence in the case of the women who cut their hands becomes clear.
- The story highlights the virtue of knowledge [however form it

takes such as]: law, dream interpretation, management, education, and political science. Yūsuf made his lofty accomplishments in this world and the Hereafter because of his diverse knowledge. Knowledge of dream interpretation may be integrated into the science of giving fatwa. It is not permissible for anyone to make a decisive interpretation of dreams unless with knowledge, just as he is not allowed to issue *Fatwā* (legal ruling) without knowledge. That's why Allāh called the interpretation of the king's dream a *Fatwā* in this Sūrah.

- There is nothing wrong with telling others about one's perfect characteristics such as knowledge and other things if it entails a benefit and is not a lie and was not intended for showing off. For this reason, Yūsuf said:

﴿قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ٥٥﴾

"Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt)." [Yūsuf 12:55]

- Likewise, rulership is not blameworthy if the person in charge does what he is able to do in terms of establishing *Shari'ah* and giving people their rights. There is nothing wrong with seeking rulership if one is more qualified and competent than others, but it is blameworthy if one does not have the competence or there is someone who is better than him or similar to him or he does not want to establish the Islāmic rule, and wanted rather presidency and financial embezzlement.

- Allāh is generous and gracious. He bestows upon His servant the good of this worldly life and the Hereafter. To obtain the good of the Hereafter, one has to follow only two requirements: belief in all that Allāh has enjoined, and piety, which is compliance with the

Shar'ī commands and avoidance of prohibitions. The good of the Hereafter is better than the reward of this world and its properties. The servant should yearn for the reward of Allāh and should not grieve if he is unable to obtain the pleasures of the worldly life, he should rather console himself with the reward of the Hereafter. For this very reason, Yūsuf said:

﴿وَلَأَجْرُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾﴾

"And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds)." [Yūsuf 12:77]

- There is nothing wrong with the collection of provisions, if it is intended for expanding benefits for people without inflicting harm on them, and this is rather required because Yūsuf commanded them to collect provisions and food in the fertile years and to store them for use in the barren years, and this yielded a lot of good.
- Yūsuf showed good management when he took over the treasuries of the Egyptian lands. He made agricultural development and the crops increased very much, so the people of the neighboring countries would go to Egypt to ask for provisions after nothing was left in their lands, knowing that crops are abundant in Egypt. Out of his justice, planning, and his fear that the merchants would exploit people's needs, he would not give to anyone except the amount of his special need or less. No one would take over than his camel-load. It appears that he would give the people of his country much less than that, given that they are present in the country.
- Hospitality is prescribed as it is one of the traditions of the Messengers to honor their guests, based on Yūsuf's saying:

﴿أَلَا تَرَوْنَ أَنِّيٓ أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾﴾

"See you not that I give full measure, and that I am the best of the hosts?" [Yūsuf 12:59]

- Mistrust in the presence of supporting evidence is neither forbidden nor prohibited, as Ya'qūb said to his sons:

﴿قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ﴾

"Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime?" [Yūsuf 12:64]

And:

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا﴾

"Nay, but your own selves have beguiled you into something." [Yūsuf 12:83]

Even though they did nothing wrong in the latter case, they had already done what made their father say what he said without blaming him.

- It is not prohibited to use means that ward off the evil eye and other evils, or remove them after their occurrence, although nothing actually happens except by Allāh's will and decree. Seeking the permissible means comes under the heading of divine predestination, based on Ya'qūb's saying:

﴿يَٰبَنِيَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ﴾

"O my sons! Do not enter by one gate, but enter by different gates." [Yūsuf 12:67]

- The permissibility of using lawful tricks and schemes to secure one's rights, and it is praiseworthy to know the hidden tricks that lead to legal goals. As for the tricks that are intended to abolish an obligation or to do a forbidden act, they are forbidden and not enforceable.

- Whoever wants to delude others with a matter that he does not like to explain should use verbal or actual illusive terms that do not make him lie, just as Yūsuf did when he placed the king's drinking cup in his brother's saddlebag and then brought it out from his brother's saddlebag, illusively suggesting that he was the thief. He did not express it clearly that he was the thief; he rather used illusive terms, such as:

﴿مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ﴾

"Allāh forbid, that we should take anyone but him with whom we found our property." [Yūsuf 12:79]

He said "with whom we found our property" instead of saying "who stole our property."

- It is not permissible to testify except for what one knows for sure through seeing or hearing, as Yūsuf's brothers said:

﴿وَمَا شَهِدۡنَآ إِلَّا بِمَا عَلِمۡنَا﴾

"And we testify not except according to what we know." [Yūsuf 12: 81]

Allāh the Almighty also said:

﴿إِلَّا مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ ٨٦﴾

"Except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh)." [Az-Zukhruf 43:86]

- This is the great ordeal with which Allāh tested his beloved Prophet, Ya'qūb (عَلَيْهِ السَّلَامُ), when he decreed separation between him and his beloved son Yūsuf, whom he cannot be separated from for one hour and grieved deeply for his loss. This separation lasted for a long time, and Ya'qūb lost his eyesight because of sorrow and fell into silent grief. Then the matter became even worse when he lost his second son. Nevertheless, he was patient with Allāh's decree, seeking reward from Allāh. He promised to practice beautiful patience, and there is no doubt that he fulfilled what he promised. However, this does not contradict his saying:

﴿إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ﴾

"I only complain of my grief and sorrow to Allāh." [Yūsuf 12:86]

- Complaining to Allāh does not contradict patience, but what contradicts it is complaining to people. Undoubtedly, Allāh raised Yūsuf because of this ordeal to high ranks and sublime positions that can only be attained through such patience during trials.

- Relief comes after intensified distress, for when the various hardships accumulate and the servant feels straitened and powerless, Allāh relieves his anxiety, and distress, and answers the supplication of those in need. This is what Allāh typically does especially for His close allies and His chosen ones, so that this will have the greatest impact. He makes knowledge of Him and love for Him in balance with what happens to the servant.

- It is permissible for the servant to speak about what he suffers such as sickness, poverty, or the like, without indignation, based on Ya'qūb's saying:

﴿يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ﴾

"Alas, my grief for Yūsuf (Joseph)!" [Yūsuf 12:84]

Yūsuf's brother expressed their suffering saying:

﴿مَسَّنَا وَأَهۡلَنَا ٱلضُّرُّ﴾

"A hard time has hit us and our family." [Yūsuf 12:88]

Yūsuf approved them.

- The merit of piety and patience is that every good in this world and the Hereafter is their consequence and that the best outcome is designated for the patient and the pious, based on Allāh's saying:

﴿قَدۡ مَنَّ ٱللَّهُ عَلَيۡنَاۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ٩٠﴾

"Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers) to be lost." [Yūsuf 12:90]

- If Allāh bestows upon a servant a blessing after he had the opposite of it, the servant should remember his previous state in order to feel the great impact of the present blessing and increase his gratitude

to Allāh the Almighty. Therefore, Yūsuf said:

﴿وَقَدْ أَحْسَنَ بِيٓ إِذْ أَخْرَجَنِي مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِي وَبَيْنَ إِخْوَتِيٓ﴾

"He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin life, after Shaitān (Satan) had sown enmity between me and my brothers." [Yūsuf 12:100]

- This story includes various examples of beneficence within which factors that ease afflictions, including Yūsuf's dream, which has inspiration and mercy for Yūsuf and Ya'qūb, and the good news of reaching its interpretation. It is out of Allāh's mercy that He revealed to Yūsuf while he was in the well that he would inform his brothers of their deed while they were unaware of him. His transitions from one state to another have both visible and invisible mercies. Therefore, he said at the end of the story:

﴿إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَآءُ﴾

"Certainly, my Lord is the Most Courteous and Kind unto whom He wills." [Yūsuf 12:100]

- Allāh is kind to him in his internal self and external affairs and leads him to the highest ranks while he is unaware.
- The servant should persistently ask his Lord to make his faith firm and the end of his life good and to make the best of his days the

last of them, and the best of his deeds the last of them, for Allāh is Generous, Compassionate, and Merciful.

SECTION THIRTY NINE

The Story of the People of the Cave

Young men whom Allāh inspired and guided to faith

They are young men whom Allāh inspired and guided to faith. They came to know their Lord, and denied the idolatry of their people, declaring among themselves their faith, for fear of the transgression of their people. They said:

﴿رَّبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَاْ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا
شَطَطًا ﴿١٤﴾ هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم
بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾﴾

"Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh." [Al-Kahf 18:14-15]

"An enormity in disbelief" means outrageous lie and excessive transgression.

When they agreed on this matter and realized that they would not be able to show their faith to their people, they asked Allāh to make their affairs easy, and said:

﴿رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾﴾

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" [Al-Kahf 18:10]

So, they retreated and took refuge in a cave that Allāh prepared to easily accommodate them and made it wide. Its door was towards the north. The sun did not enter it, neither at its rising nor at its setting. So, they slept in their cave, with Allāh's protection and care, for three hundred years, and others added nine more years. They were stricken by terror because of their proximity to the city of their people. In the cave, Allāh took charge of protecting them, as evidenced by His Saying:

﴿وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ﴾

"And We turned them on their right and on their left sides." [Al-Kahf 18:18]

Therefore, the earth did not wear out their bodies and then Allāh awakened them after such a long period, so that

﴿لِيَتَسَآءَلُوا۟ بَيْنَهُمْ﴾

"They might question one another."

so that they might finally find the truth.

﴿قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾﴾

> **"A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So, send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you."** [Al-Kahf 18:19]

This story has clear signs and numerous lessons to learn:

- The story of the People of the Cave, even if strange, is not one of the most amazing signs of Allāh, for Allāh has other wonderful signs and stories that serve as lessons for those who are mindful.
- Whoever turns to Allāh, Allāh will protect him and be kind to him and make him a reason for guiding those who went astray. Allāh was kind to them in their long sleep and kept their faith away from the sedition of their people and kept their bodies safe. He made this sleep one of His signs which indicates the perfection of His power and the diversity of His benevolence so that the servants know that Allāh's promise always comes true.
- The story urges seeking and communicating different types of useful knowledge because Allāh sent them for that purpose. Due to their being raised up from sleep and people's knowledge of their state, it was proven that Allāh's promise comes true and that there is no doubt about the Hour of Judgment.
- It instructs proper decorum with regard to the individual who is uncertain about a scholarly matter. He should refer it to the scholars without venturing into something he does not know.
- The validity of the delegating an agent to conduct a business transaction and the validity of partnership, based on their saying:

﴿فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ﴾

"So, send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you." [Al-Kahf 18:19]

The permissibility of eating good food and choosing proper and society-friendly food as long as one does not exceed the forbidden limit of extravagance, based on their saying:

﴿فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ﴾

"Let him find out which is the good lawful food, and bring some of that to you." [Al-Kahf 18:19]

One should be keen to protect and keep himself away from the causes of temptation in religion and resort to secrecy to ward off evil.

Signs and Lessons to learn from the Story of the People of the Cave

- The story explains these young men's keenness to protect their religion and their fleeing from any sedition that may affect their religion and their abandonment of their homelands and traditions for the sake of Allāh.
- The story underscores the harm and corruption embedded in evildoing so that people would be diverted away from it; and that this is the way of the believers.
- Allāh the Almighty said:

﴿قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾﴾

"(Then) those who won their point said: "We verily shall build a place of worship over them." [Al-Kahf 18:21]

There is evidence that the people of the cave were raised up from sleep during the time of religious people because they venerated them so much that they resolved to build a mosque over their cave. However, even if this is forbidden, especially in our Sharia, it points out that Allāh replaced the great fear of the people of the cave at the time of their belief and entry into the cave with security and veneration on the part of the people of the city. This

is how Allāh always compensates those who endure hardships for the sake of Allāh.

One should not be preoccupied or enter into controversies concerning matters of no importance, based on Allāh's saying:

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا﴾

"So, debate not (about their number) except with the clear proof (which We have revealed to you)." [Al-Kahf 18:22]

– It is forbidden to ask someone who has no knowledge of the case in question or is not trustworthy, as indicated by Allāh's saying:

﴿وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ۝٢٢﴾

"And consult not any of them (people of the Scripture - Jews and Christians) about (the affair of) the people of the Cave." [Al-Kahf 18:22]

SECTION FORTY

Story of the last of Prophets, the leader of the Messengers

The biography of Prophet Muhammad (عَلَيْهِ ٱلسَّلَامُ) is the greatest help to know the interpretation of the Qur'ān

You should know that the biography of our Prophet Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is the greatest help to know the interpretation of the Book of Allāh. The Qur'ān was revealed according to the occasions of his life, what he said to people, and as answer to what was said to him to establish the truth he came with, and to dismantle the ideologies he came to target. This is the rationale why the Qur'ān is sent down piecemeal, as stressed by Allāh in His Saying:

﴿كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ
إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾﴾

"Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet in 23 years.). And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof." [Al-Furqān 25:32-33]

﴿وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾﴾

"And all that We relate to you (O Muhammad) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ān) has come to you the truth, as well as an admonition and a reminder for the believers." [Hūd 12:120]

Let us refer to the occasions of revelation of certain Qur'ānic verses mentioned in his biography or those conditions related to the Qur'ānic sciences to be of help in this regard.

First, before the mission, the Prophet (ﷺ) hated idolatry, and every bad word and bad deed. He (ﷺ) was instinctively prepared to speak the truth. Allāh the Almighty purified his heart and perfected his manners. Out of his great desire to draw closer to Allāh, he was used to staying at the cave of Hira in seclusion for many days and taking with him food to feed the poor. His heart was extremely attached to his Lord and he would do many acts of worship, subject to the knowledge that was available to him during that pre-Islāmic time. He was extremely benevolent towards people. When he was forty years old and his mental capacity matured, and he was fit to receive the greatest message ever, Gabriel appeared to him, it was a sight that simultaneously amazed and disturbed him because he saw nothing like that before. The commencement of the divine inspiration to the Prophet (ﷺ) was in the form of good dreams which would come true like bright daylight.

The first verse in the Qur'ān revealed to the Prophet (ﷺ) was:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾﴾

"Read! In the Name of your Lord Who has created (all that exists)." [Al-'Alaq 96:1]

Gabriel came to the Prophet (ﷺ) and asked him to read and he replied that he did not know how to read, as Allāh explained in His Saying:

﴿وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ۝٧﴾

"And He found you unaware (of the Qur'ān, its laws, and Prophethood) and guided you?" [Ad-Ḍuḥā 93:7]

The same meaning is explained in Allāh's saying:

﴿مَا كُنتَ تَدْرِي مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِي بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ﴾

"You knew not what the Book is, nor what is Faith? But We have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will." [Ash-Shūrā 42:52]

So, Gabriel covered him two or three times to prepare him to receive the Great Qur'ān and to make his heart and determination dedicated to this matter. Therefore, this surah which predicts his prophethood and commands him to recite in the name of his Lord was revealed. It contains types of Allāh's blessings upon man by teaching the clarity of speech in all aspects of life. As his heart was beating rather quickly, the Prophet (ﷺ) returned with this news to Khadījah (رضي الله عنها) and told her what he saw and what happened to him. She told him: "By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones. Whoever

has these characteristics deserves greater blessings from Allāh. This is due to Allāh's guidance to her and his Prophet, and to lessen the anxiety that afflicted him.

With this surah, his mission began, and then the revelation lapsed for a period of time so that he would long for it and thus secure a greater effect on him. He had seen the angel in his real form, and he was disturbed, so he went to Khadījah, trembling, and saying, "Wrap me up. Wrap me up." So Allāh revealed to him:

﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾

"O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from *Ar-Rujz* (the idols)!" [Al-Muddaththir 74:1-5]

This was a command for the Prophet (ﷺ) to call people to Allāh and to warn them. So, he decided to call to his Lord, knowing that he would resist this matter, both the relative and the non-relative and that he would face every opposition and hardship from his people and others. But Allāh supported him, strengthened his determination and supported him with a spirit from Him and with the religion he came with. Surah Ad-Ḍuḥā came to him during the period of revelation when the deniers said that the Lord of Muhammad had forsaken him.

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾

"By the forenoon (after sunrise). By the night when it darkens (and stand still). Your Lord (O Muhammad

ﷺ) **has neither forsaken you nor hates you."** [Ad-Ḍuḥā 93:1-3]

This shows Allāh's great concern for His Messenger and negates every defect in him, and gives him the glad tidings that every condition for him is better than the one before it and that Allāh will give him victory, followers, great honor, and the spread of religion that pleases him.

The greatest call he ever preached centered on monotheism and forbade the opposite of it. He called people to believe in Allāh alone, as Allāh decreed in His book, and pointed out this obligation in many clear ways that show the necessity and goodness of monotheism as a path to Allāh and to the abode of His honor. He abolished polytheism and harmful doctrines through the many ways that are mentioned in the Qur'ān, mostly in the Meccan suras. Many responded to his call, one after another, despite the severe enmity of his people who opposed him and went to extremes in their enmity. They were keen to extinguish his call with their effort, words, and actions. He argued with them and challenged them to come up with the like of this Qur'ān, while they know that he is truthful and trustworthy, but they arrogantly denied the signs of Allāh.

The Rationale for Guiding the Believers and Misguiding the Disbelievers

﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾﴾

"It is not you that they deny, but it is the Verses (the Qur'ān) of Allāh that the *Zālimūn* (polytheists and wrong-doers) deny." [Al-An'ām 6: 33]

Therefore, as they listened to the Qur'ān with disbelief, denial, and the intention to oppose it, Allāh the Almighty told us that He placed veils over their hearts, and deafness in their ears so that they could not understand it. Allāh informed us that they were not to be guided because of this very evil behavior that prevented them from all goodness and guidance.

This shows the wisdom and rationale for which Allāh, the Originator, misguides those who went astray, for when they chose misguidance for themselves and desired it, Allāh granted them what they desired for themselves and abandoned them to wander blindly. When they rejected Allāh's blessings on them, Allāh turned their hearts away from the truth, made their ears deaf, and their eyes blind. This is how Allāh described them in His Book. This helps us to understand many verses in which Allāh tells us about their misguidance, and that the paths of guidance are blocked for them, because their hearts do not

accept guidance, and it is their fault. Allāh the Almighty said:

﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۚ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ﴾

"A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayātîn* (devils) as *Auliyā'* (protectors and helpers) instead of Allāh." [Al-A'rāf 7:30]

On the contrary, the rationale for guiding the believers is that since they were fair, sought nothing but the truth, and had no intention except to please their Lord, Allāh guided them with the Qur'ān, by means of which their knowledge, faith, and guidance increased. Allāh the Almighty says:

﴿يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾﴾

"Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islāmic Monotheism)." [Al-Mā'idah 5:16]

This noble description of the believers is the basis for their guidance and the increase of their faith and their submission. Through this description, you can understand the verses giving descriptions of the believers and their rapid submission to the truth: its principles and branches.

Opposition of the Deniers is One of the Proofs that Qur'ān and Muhammad's message is from Allāh

The Prophet (ﷺ) called those deniers with wisdom, good preaching, and argued with them in the best way. He called them individually and collectively and reminded them of the Qur'ān, which he would recite inside and outside prayer, but they turned a deaf ear, and might even insult him and insult Who revealed the Qur'ān. So, Allāh sent down many verses to His Messenger in this sense, showing their condition when hearing the Qur'ān and the seriousness of their aversion, as if they were wild donkeys fleeing from a lion. Their demons and their leaders contemplated and determined a degrading label for the Quran in order to drive people away from it, until their leader, *al-Walīd Ibn al-Mughīrah*, whom Allāh called "the Lonely," claimed that the Qur'ān was nothing but traditional magic and only the word of a human being. However, Allāh decided that His speech should supersede all others and that this truth should extinguish falsehood. It is one of their outrageous fabrications to say contradictory opinions about the Qur'ān. They used to say that it was magic, a soothsaying, poetry, a lie, and myths, accepting a part and rejecting a part according to their own inclinations and whims. All of this is the effect of the hatred that burned their hearts so that they fabricated lies about it, and whenever they said any of these lies, Allāh sent down verses invalidating what they said and explaining

their falsehood, fabrication, and contradiction.

One of the proofs of Muhammad's message and that the Qur'ān is from Allāh is the opposition of the deniers. For whoever contemplates it knows that it is the most salient evidence against them, proving their resistance to the truth and their constant attempt to nullify it in favor of falsehood. It shows that they have neither a share of reason nor a share of religion.

They also used to say statements about the Prophet that neither gave evidence for what they believed nor showed any defect in the Prophet (ﷺ). They said that if Muhammad was truthful, Allāh would have sent down angels to bear witness to this, and he would not have to walk through the markets and seek sustenance like other ordinary people. Their corrupt minds suggested many other false assumptions that Allāh mentioned in the Qur'ān in several places. Allāh sometimes just states them for the servants because whoever perceives them knows they are false and have no defaming suspicions, let alone being considerable arguments, and sometimes He depicts them and mentions what invalidates them, and this is a lot in the Qur'ān.

Besides, they tried hard to make Prophet Muhammad desist from defaming their gods and slandering their religion, and to leave them to worship what they want in order to leave him to worship what he wants. This is because they knew that if he mentioned their defective gods that are unworthy of worship, people might know and realize this fact. They like falsification and keeping matters hidden, without searching for the facts because they know perfectly well that if the facts are revealed to people, people will realize the falsehood of their worship. This is also mentioned by Allāh in several verses, such as His Saying:

﴿وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩﴾

"They wish that you should compromise (in religion out of courtesy) with them: so, they (too) would compromise with you." [Al-Qalam 68:9]

As for Allāh's saying:

﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ﴾

"And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge." [Al-An'ām 6:108]

The verse indicates that if the insult of their gods will result in their insult of Allāh, it should be abandoned due to the evil that will consequently result from it.

Prophet Muhammad (ﷺ) Called for the Oneness of Allāh with Insight and Sure Knowledge

They used to suggest signs according to their desires and used to say: If you are truthful, let us suffer the punishment of Allāh or bring us what you threaten us with, or remove the mountains of Mecca and make for us rivers and springs therein. Then Allāh answered them that His Messenger is supported by signs from Allāh, and Allāh knows best about the signs He sends down, and knows what is most beneficial to them, and that the Prophet's sincerity has been established by various evidence and proofs. If any foolish says if only Allāh does such-and-such, he says so merely out of his ignorance and arrogance. Sometimes Allāh tells them that He might not bring them one of the signs they asked for only to keep them alive, for He knows for sure that even if a sign were to come to them, they still would not believe, and hence He will inflict punishment on them. At other times He explains to them that the Messenger is only sent with a clear warning and has no say in the matter and has no decision in the sending down of signs and that the matter lies only with Allāh alone. Their request from the Prophet to bring them signs is merely injustice and aggression. These meanings are expressed in various ways in many places in the Qur'ān.

Sometimes they slander the Messenger (ﷺ) objecting to Allāh's decision. They exclaimed why Allāh did not reveal this Qur'ān upon one of the two great men of Mecca or *at-Ṭā'if* instead of revealing it upon Muhammad. They claimed that Prophet Muhammad (ﷺ) is not worthier of Allāh's favor than them, so for what reason he is favored over them with revelation? They made similar arguments and objections that arise only from their envy. Allāh answered them that He brings His grace to whomever He wills, and that He knows best where and with whom to place His Message. Allāh explained to them the attributes of His Messenger which they saw with their own eyes and knew for sure that he is the greatest man in the world and that none has ever been or will ever be as perfect as he was. Allāh supported His explanation with tangible and indisputable proofs, not to mention stressing these meanings in many places in the Qur'ān.

As for the Prophet's standing with the believers, he was greatly compassionate, merciful, and helpful to them in all their affairs. He was more merciful and kinder to them than their own fathers and mothers and anyone else, as stressed by Allāh in His Saying:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾

"Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful." [At-Tawbah 9:128]

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿١٦٤﴾﴾

"Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error." [Āl 'Imrān 3:164]

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

"And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so, pass over (their faults), and ask (Allāh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him)." [Āl 'Imrān 3:159]

The Prophet (ﷺ) continued to call for monotheism and the beliefs and principles of religion, supporting that with various proofs and verses, and warned against polytheism and all evils from the time

he was sent as messenger until he completed his mission for about ten years. He called for the Oneness of Allāh with insight and sure knowledge.

The Prophet's Journey by night to see Allāh's Signs

Then the Prophet (ﷺ) was taken on a journey by night from the Sacred Mosque in Mecca to Al-Aqsa Mosque in Jerusalem in order to see some of Allāh's signs. Then he ascended to the seven heavens, where Allāh enjoined the five daily prayers with their times and forms. Later, Gabriel came to him and taught him their times and ways, and he prayed with him for two days. On the first day, he prayed the five prayers at their designated times. On the second day, he prayed at the end of the time, and he said: "**Prayer should be performed between these two times.**" Hence the five daily prayers were made obligatory, about three years before the migration. But *Adhan* (call to prayer) was not made obligatory at that time nor were the rest of the pillars of Islām.

Allāh is the Best of Planners

Later Islām spread in and around Medina. Among the reasons for the spread of Islām is that *Al-Aws* and *al-Khazraj* were the neighbors of the Jews in Medina, and the Jews told them that they were waiting for a prophet whose time had approached, and they mentioned some of his descriptions that showed that Muhammad (ﷺ) was the would-be prophet. Therefore, *Al-Aws* and *al-Khazraj* hurriedly met with the Prophet in Mecca and became sure that he was the Messenger of Allāh. As for the Jews, out of their misery and envy, when there came to them that which they had recognized, they disbelieved in it. The Muslims in Mecca suffered from severe harm at the hands of *Quraysh*, so the Prophet (ﷺ) permitted them to migrate first to Abyssinia. Then, when many of the people of Medina converted to Islām, the migration to Medina began.

When the people of Mecca were afraid of this situation, the assembly of their chiefs gathered in *Dār al-Nadwa*, planning to forever eliminate Prophet Muhammad (ﷺ). So, they agreed to elect a brave man from each tribe in *Quraysh*, who would gather and strike him with their swords in one blow in order that his blood be dispersed among the tribes. [With such stakes], the tribe of *Banū Hāshim* would be unable to resist all *Quraysh*, leaving them with no option but the blood money. They plotted, and Allāh turned their plot upon themselves, for Allāh is the best of planners. Then the revelation came to the Prophet, and he resolved to migrate. This was what he told Abū Bakr, and asked him to accompany him on this journey, to which Abū Bakr agreed. They went out on the very night

polytheists gathered to assassinate him, and the Prophet (ﷺ) ordered ʿAlī to sleep on his bed while he and Abū Bakr (رضي الله عنه) went out to the cave of *Thawr*. The polytheists kept waiting for him to come out of his home until the break of dawn. When ʿAlī came out to them, they asked him: "Where is your friend?" He said: "I don't know."

Then they went looking for him at every destination and made many rewards for whoever found him, so the mountain that has the cave was replete with people seeking the Messenger of Allāh. Abū Bakr said: "O Messenger of Allāh, if one of them looked under his feet, we would see us." The Prophet (ﷺ) said: **"O Abū Bakr, what do you think of two, whom Allāh is the third of them."** Then Allāh revealed:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

"If you help him (Muhammad) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad and Abu Bakr) were in the cave, he (Prophet Muhammad) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allāh is with us." Then Allāh sent down His *Sakînah* (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost,

while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise." [At-Tawbah 9: 40]

Permission to Fight after it was Forbidden before the Migration

After the Prophet (ﷺ) had migrated to Medina and settled there, he was given permission to fight after it was forbidden before the migration for a conceivable rationale. Therefore, Allāh revealed:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾

"Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory." [Al-Ḥajj 22:39]

So, he began to send his troops to fight. Then in the second year after migration, Allāh enjoined *Zakāh* (obligatory charity) and fasting on the Muslims. The verses on fasting and *Zakāh* were revealed in this year at the time they were enjoined. As for Allāh's saying:

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٧﴾﴾

"And woe to *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh). Those who give not the *Zakāh* and they are disbelievers in the Hereafter." [Fuṣṣilat 41:6-7]

The term *Zakāh* here in the verse means the purification of the heart by monotheism and abandonment of polytheism.

Description of the Battle of Badr

In the second year, too, the battle of *Badr* took place, because the caravan of *Quraysh* was carrying great trade from the Levant, so the Prophet (ﷺ) went out with some of his companions to seek it, and *Quraysh* went out to protect it, so they met at *Badr* without an appointment. The caravan went safely away, but the troops of 1000 fully equipped fighters which were raised by *Quraysh* met with the Messenger and his companions who were three hundred and a few dozen over seventy camels. Allāh caused the polytheists to suffer a great defeat, and their leaders and chiefs were killed, and some were captured. The polytheists were afflicted with a grave calamity that they did not experience before. Allāh sent down Sūrat al-Anfāl about the battle of *Badr* and its details. After the Messenger (ﷺ) had returned to Medina as victorious, those who did not enter into Islām from *Al-Aws* and *al-Khazraj* remained there humiliated, and some of them entered into Islām hypocritically. Therefore, all the verses that were revealed about the hypocrites were sent down only after the Battle of *Badr*.

The Battle of Uhud

In the third year, the Battle of *Uhud* took place. The polytheists raised armies against the Muslims and invaded them until they reached the outskirts of Medina. The Messenger of Allāh (ﷺ) and his companions went out to meet them. He mobilized, arranged the troops, and met the polytheists at the well-known mountain of *Uhud*, north of Medina. At first, the polytheists were disadvantaged as Muslims had superiority, but then the archers left their posts in which the Messenger of Allāh left them with the command, "Do not leave [this post] whether we were victorious or defeated." Thereafter, the polytheists attacked the Muslims in the rear and surrounded them. Many Muslims were killed in this battle and became martyrs for the sake of Allāh. Allāh simply mentioned the details of this battle in Sūrah Āl 'Imrān. Referring to the books of biographies to learn more about this battle will help you understand the numerous verses that were revealed about it as well as about other battles.

In the fourth year, the Muslims and polytheists set an appointment to fight each other in *Badr*, so the Muslims came on time and the polytheists stayed behind, apologizing that it was barren that year, so Allāh recorded it as a battle for the Muslims. Allāh the Almighty said:

﴿فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ ١٧٤﴾

"So, they returned with Grace and Bounty from Allāh. No harm touched them; and they followed the good Pleasure

of Allāh. And Allāh is the Owner of Great Bounty." [Āl 'Imrān 3: 174]

The Battle of Al-Khandaq

In the fifth year, the battle of *al-Khandaq* took place. The people of *al-Ḥijāz*, Najd, and *Banū Qurayẓah* of the Jews agreed to invade the Muslim community and amassed as many soldiers as they could. So about ten thousand fighters were mobilized and headed for Medina. When the Prophet heard about them, he made a trench around Medina, and the Muslims went out towards the trench, and the polytheists came as Allāh described them:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾﴾

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh." [Al-Aḥzāb 30:10]

The polytheists kept besieging Medina for several days, and the trench stood as a barrier between the two armies, but there were minor skirmishes between the horsemen.

Allāh caused the polytheists to return defeated to their homes, without attaining what they determined to achieve. Then the Prophet (ﷺ) turned to *Banū Qurayẓah*, who verbally supported the polytheists, encouraged them to attack Medina, and violated the pact between them and the Prophet (ﷺ). So, he besieged them and

they accepted the judgment of Sa'd ibn Mu'ādh, who ruled that their fighters should be killed and their children should be taken captives. Allāh revealed the beginning of sūrah al-Aḥzāb about this battle from His Saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٩﴾

"O you who believe! Remember Allāh's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzāb* (the Confederates)]. And Allāh is Ever All-Seer of what you do." [Al-Aḥzāb 33:9]

Till Allāh's saying:

﴿وَأَوۡرَثَكُمۡ أَرۡضَهُمۡ وَدِيَٰرَهُمۡ وَأَمۡوَٰلَهُمۡ وَأَرۡضٗا لَّمۡ تَطَـُٔوهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرًا ٢٧﴾

"And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things." [Al-Aḥzāb 33:27]

Illustration of Al-Hudaybīyah Pact

In the sixth year, the Prophet (ﷺ) and his Companions went to perform *'Umrah* to the Sacred House, which no one was prevented from entering, but the polytheists resolved to prevent the Prophet from entering it. When the Prophet reached *al-Ḥudaybīyah* and saw that the polytheists, who harbored in their hearts the bigotry of pre-Islāmic ignorance, were determined to fight him, he entered into a peace agreement with them to stop the bloodshed in the Sacred House of Allāh, and for other benefits. According to *al-Ḥudaybīyah* Pact that was concluded, it was agreed that the Prophet should go back that year without performing *'Umrah* and would be permitted the next year to make up for it. They also agreed that all hostilities should cease for ten years. However, the majority of Muslims disliked this peace treaty as they considered it humiliating and did not conceive of the hidden benefits. Therefore, the Prophet (ﷺ) returned that year and made up for this *'Umrah* in the seventh year after *Hijrah*. Then Allāh revealed Sūrah al-Fatḥ in its entirety regarding this issue:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾

"Verily, We have given you (O Muhammad) a manifest victory." [Al-Fatḥ 48:1]

This victory was due to the conciliation through which Muslims were able to call to Islām and to introduce the religion of Allāh to

many people who embraced Islām after they witnessed its goodness, righteousness and guidance.

We have mentioned before that the story of *Banū Qurayẓah* was part of the story of the battle of *al-Khandaq*. As for the story of *Banū an-Naḍīr* of the Jews, it took place before that. When they attempted to attack the Prophet (ﷺ), as they were on the outskirts of Medina, he invaded them, and they took refuge in their fortresses. The hypocrites, who were their allies, promised to support them, but Allāh cast fear into their hearts. The Messenger of Allāh (ﷺ) evacuated them from their homes and allowed them to carry only what their camels can afford, and their lands and what the camels did not carry would be left for the Muslims. Allāh revealed the beginning of Sūrah Al-Ḥashr regarding this issue

﴿هُوَ ٱلَّذِىٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِۚ﴾

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of *Banū An-Nadîr*) from their homes at the first gathering." [Al-Ḥashr 59:2]

The Battle of Hunayn

In the eighth year after Hijrah, *Quraysh* broke the treaty between them and the Prophet (ﷺ), so he proceeded to Mecca with a heavy army of nearly ten thousand Muslims and entered it as a conqueror. Then the battle of *Ḥunayn* took place when the Prophet (ﷺ) set out towards *Thaqīf* and *Hawāzin*, thus Allāh completed His victory for His Messenger and Muslims. Allāh revealed the first of Sūrah At-Tawbah about this battle.

In the ninth year after *Hijrah*, the Prophet (ﷺ) and Muslims went forth all together on a military expedition to *Tabūk* and no one stayed behind except for the people of excuse and some hypocrites and three righteous Muslims, namely, Ka'b ibn Mālik and his two companions. It was a difficult time [of year] as the heat was intense and the enemy army was large. He reached *Tabūk* and stayed for twenty days there, but no fighting took place, so he returned to Medina. Allāh sent down many verses in Sūrah At-Tawbah about this battle, mentioning its details and severity, praising the believers, and denouncing the hypocrites and their dereliction. Allāh stated that He had granted repentance to the Prophet and the Emigrants and the Supporters who followed him in their time of distress as well as to the three who stayed behind after their repentance and returning to Allāh.

Allāh sends the Legal Rulings little by little

In the course of these battles, Allāh mentioned the verses of Jihād, its obligation, its merit, its reward, and the immediate humiliation and deferred punishment for those who refrain to take part in it. Also, during this period, Allāh sent down the legal rulings little by little according to what is necessitated subject to Allāh's wisdom.

In the ninth year after *Hijrah*, Allāh decreed Hajj as an obligation on Muslims. However, Abū Bakr performed Hajj with some people, throwing away the covenant of the polytheists, and fulfilling the treaty with those who did not break their covenant to full term. Then the Prophet (ﷺ) performed Hajj with Muslims in the tenth year and taught them the rituals of Hajj and *'Umrah* verbally and in practice. Allāh also revealed the verses about the rulings of Hajj, and on the Day of *'Arafah*, he revealed:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion." [Al-Mā'idah 5:3]

SECTION FORTY ONE

The Perfection of the Qur'ān, Its Style and Influence

The Words of the Quran are the Clearest and most Eloquent of Expressions

There is no useful knowledge but explained in the Qur'ān, for it gives clarification for all sciences, including the fundamentals and branches of religion, juristic rulings, morals and etiquette, the sciences of the universe, and everything that creation needs until the Hour is established. It is the main reference in all legal and rational realities. It is impossible and unattainable that any true tangible or reasonable knowledge contradicts anything mentioned in the Qur'ān, for it is a revelation from a Lord who is Wise and Praiseworthy. Falsehood can never approach it in any form directly or indirectly. Do they not ponder the Qur'ān? Had it been from any other than Allāh, they would surely have found in it much inconsistency.

This Qur'ān really guides to the best and right way, as evidenced by Allāh's saying:

﴿وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ۝٤﴾

"But Allāh says the truth, and He guides to the (Right) Way." [Al-Aḥzāb 33:4]

This verse combines the two types of knowledge, for knowledge consists of means and purposes. The purpose is the truth that Allāh says in His Book and on the tongue of His Messenger, and the means

is the guidance to the path to every knowledge and action.

Similarly, there is Allāh's saying:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾﴾

"And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof." [Al-Furqān 25:33]

Perfection of utterance as well as meanings is underscored in this verse. The words of the Quran are the clearest and most eloquent of expressions; its explanation is the best explanation of all the facts; and its meanings are all truthful. That is because the word of your Lord is complete in the truthfulness of its statements and the justice of its commands and prohibitions.

Allāh the Almighty says:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

"And who is better in judgment than Allāh for a people who have firm Faith." [Al-Mā'idah 5:50]

Allāh's rulings are absolutely the best and the most beneficial for the servants. This is typical in His law, religion, and creation. He the Almighty made everything He has created good, and He began the creation of man from clay.

Interpretation of Words with Multiple Meanings in the Quran

In His book, Allāh combined the general opposites and contrasts due to the perfection of this book and its rulings, like the previous examples. His Saying:

﴿وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ﴾

> **"Help you one another in *Al-Birr* and *At-Taqwā* (virtue, righteousness and piety)."** [Al-Mā'idah 5:2]

Al-Birr is a comprehensive term for everything that Allāh loves and is pleased with, including beliefs, morals, and deeds. Piety is a comprehensive term for all sins that must be avoided. The opposite *Al-Birr* and *At-Taqwa* is used in Allāh's saying in the same verse:

﴿وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ﴾

> **"But do not help one another in sin and transgression."** [Al-Mā'idah 5:2]

The word sin includes any violation of Allāh's rights while the word transgression refers to all wrongdoings in violation of people's rights in terms of blood, property, and honor.

Similarly, Allāh [Exalted is He] says:

﴿وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾

"And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness)." [Al-Baqarah 2:197]

In this verse, Allāh combined the provisions for travel in this worldly life and the provision for the Hereafter with piety.

Similarly, Allāh [Exalted is He] says:

﴿يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا﴾

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment." [Al-A'rāf 7:26]

The verse here refers to the material, necessary and luxurious clothing. Then Allāh goes on to say:

﴿وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

"And the raiment of righteousness, that is better." [Al-A'rāf 7:26]

This is moral clothing. You may say that the first is the clothing of the body while the second is the clothing of the heart and soul.

Similarly, Allāh [Exalted is He] says:

﴿وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾﴾

"And gave them a light of beauty and joy." [Al-Insān 76:11]

He combined for them the bliss of the outward appearance in the form of radiance, beauty and bloom, and the bliss of the inner soul in the form of the perfection of joy and pleasure.

Similarly, describing the women of Paradise, Allāh [Exalted is He] says:

﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ۝٧٠﴾

"Therein (Gardens) will be *Khairātun-Hisān* [fair (wives) good and beautiful]." [Ar-Raḥmān 55:70]

He described them as having the inner beauty of perfect good manners, and the beauty of outward appearances such as having beautiful and pleasant faces.

He the Almighty combined the material and morals paths in His Saying:

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ﴾

"And upon Allāh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism and Christianity)." [An-Naḥl 16:9]

Similarly, Allāh the Almighty combined marching out to battle in small groups or in one body, saying:

﴿فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ۝٧١﴾

"And either go forth (on an expedition) in parties, or go forth all together." [An-Nisā' 4:71]

Similarly, Allāh the Almighty says:

﴿لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾﴾

"None shall enter it except the most wretched. Who denies and turns away." [Al-Lail 92:15-16]

The verse talks about those who deny the Prophet's Message and turn away from obedience. The denial here signifies the deviation of the inner soul while turning away signifies the outward deviation.

Similar to it is Allāh's saying:

﴿إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾﴾

"Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers.], and turns away (from the truth and obedience of Allāh)." [Ṭā-Hā 20:48]

The opposite of what is mentioned in the verse is the good of this world and the Hereafter which Allāh made as a consequence of belief and good deeds for belief is the opposite of denial, and turning away is the opposite of uprightness and righteous deeds.

Similarly, Allāh the Almighty says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [Al-Fātiḥah 1:5]

So, worship Him and put your trust in Him. This verse combines all that is desired from the servant. Worship is Allāh's right on the servant,

and the help sought from his Lord is His assistance in performing the obligations of servitude toward his Lord and other benefits. So, the servant should worship Allāh and seek His help.

Similarly, Allāh the Almighty says:

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾﴾

"Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." [An-Naḥl 16:97]

In this verse, Allāh bestowed, upon the believer who does righteous deeds, the goodness of this worldly life and the Hereafter.

Likewise, Allāh the Almighty says:

﴿لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ﴾

"For those who do good in this world, there is good." [An-Naḥl 16:30]

﴿وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾﴾

"But indeed, the reward of the Hereafter will be greater." [An-Naḥl 16:41]

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً﴾

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good." [Al-Baqarah 2:201]

﴿وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾﴾

"On them shall be no fear, nor shall they grieve." [Al-Baqarah 2:277]

In places where there is negation of all that is hated, grief is related to whatever happened in the past, while fear is related to what will take place in the future.

Similarly, Allāh the Almighty says:

﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾﴾

"(There is for him) rest and provision, and a Garden of Delights (Paradise)." [Al-Wāqi'ah 56:89]

Rest is a comprehensive term that signifies the bliss of the heart, while provisions signify the bliss of the body, and the Garden of Delights combines both types of bliss.

Similarly, Allāh the Almighty says:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾﴾

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." [Ṭā-Hā 20:124]

Allāh combined for such a wretched man the punishment in the worldly life, the punishment in *al-Barzakh* (an intermediate state in which the soul lives after death until the Resurrection), and the punishment in the Hereafter.

Similarly, Allāh the Almighty says:

﴿كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾﴾

> **"Thus does Allāh seal up the heart of every arrogant, tyrant. (So, they cannot guide themselves to the Right Path)."** [Ghāfir 40:35]

Allāh seals the heart of every person who is arrogant to the truth and tyrannical to creation.

Similarly, Allāh the Almighty says:

﴿مُعْتَدٍ أَثِيمٍ ﴿١٢﴾﴾

> **"Transgressor, sinful."** [Al-Qalam 68:12]

The verse refers to the transgressor in his offenses against the servants of Allāh and the sinful who dares to commit Allāh's prohibitions.

Similarly, Allāh the Almighty says in several places:

﴿مِّن وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾﴾

> **"Neither a *Walî* (protector or guardian) nor a helper."** [Ash-Shūrā 42:8]

The *Walî* brings about benefits while the helper wards off evils.

A Brief Explanation of Some of the Important Terms used in Qur'ān

» The term *Ummah* is used in the Qur'ān to refer to several meanings: It sometimes refers to the *Imām* who combines all good characteristics, as in Allāh's saying:

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً﴾

"Verily, Ibrāhîm (Abraham) was an Ummah (a leader having all the good righteous qualities)." [An-Naḥl 16:120]

It is also used a lot to refer to the nation, as in Allāh's saying:

﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾﴾

"And there never was a nation but a warner had passed among them." [Fāṭir 35:24]

It sometimes refers to the creed and nation, as in Allāh's saying:

﴿وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾

"And verily this religion (of Islāmic Monotheism) of yours is one religion." [Al-Mu'minūn 23:52]

It also refers to a long period of time, as in Allāh's saying:

﴿وَٱدَّكَرَ بَعۡدَ أُمَّةٍ﴾

"Now at length remembered." [Yūsuf 12:45]

» The term *Sulṭān* (authority) is mostly used in the Qur'ān as meaning argument and proof, as in Allāh's saying:

﴿إِنۡ عِندَكُم مِّن سُلۡطَٰنِۭ﴾

"No proof you have for this." [Yūnus 10:68]

﴿فَأۡتُونَا بِسُلۡطَٰنٖ مُّبِينٖ ١٠﴾

"Then bring us a clear authority (i.e. a clear proof of what you say)." [Ibrāhīm 14:10]

It sometimes means power, possession and dominion, as in Allāh's saying:

﴿هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩﴾

"My power (and arguments to defend myself) have gone from me!" [Al-Ḥāqqah 69:29]

It sometimes refers to might, authority, and power as in Allāh's saying:

﴿إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٩٩
إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ ١٠٠﴾

"Verily! He has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh i.e. those who are *Mushrikūn* i.e. polytheists." [An-Naḥl 16:99-100]

» The term tongue is used in the Qur'ān to signify several meanings. It mostly means the body organ, as in Allāh's saying:

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾

"Move not your tongue concerning (the Qur'ān, O Muhammad) to make haste therewith." [Al-Qiyāmah 75:16]

﴿يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ﴾

"They say with their tongues what is not in their hearts." [Al-Fatḥ 48:11]

It sometimes refers to the language, as in Allāh's saying:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ﴾

"And We sent not a Messenger except with the language of his people." [Ibrāhīm 14:4]

﴿بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ ﴿١٩٥﴾﴾

"In the plain Arabic language." [Ash-Shu'arā' 26:195]

﴿وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ﴿٨٤﴾﴾

"And grant me an honorable mention in later generations." [Al-Shu'arā' 26:84]

» The term *Istawā* is used in the Qur'ān to signify three meanings: Sometimes, it means rising above and ascendancy, as in Allāh's saying:

﴿ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ﴾

"And then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty)." [Al-A'rāf 7:54]

And:

﴿لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ﴾

"In order that you may mount on their backs." [Az-Zukhruf 43:13]

Sometimes, it means turning to, as in Allāh's saying:

﴿ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ﴾

"Then He turned towards the heaven." [Al-Baqarah 2:29]

Sometimes, it refers to perfection and maturity, as in Allāh's saying:

﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسۡتَوَىٰٓ﴾

"And when he attained his full strength, and was perfect (in manhood)." [Al-Qaṣaṣ 28:14]

» The term *Ta'wīl* is mostly used in the Qur'ān to refer to the consequence and the final result of a matter and the time of its occurrence, as in Allāh's saying:

﴿هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ﴾

"Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say:" [Al-A'rāf 7:53]

This verse refers to the fulfillment of the punishment they have been warned against.

﴿هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ﴾

"This is the interpretation of my dream aforetime!" [Yūsuf 12:100]

The verse refers to the fulfillment of his vision and that it came up true.

It is rarely used to mean interpretation and explanation, as in one of the two commentaries on Allāh's saying:

﴿وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ﴾

"But none knows its hidden meanings save Allāh." [Āl 'Imrān 3:7]

According to the other interpretation of this verse, the term *Ta'wīl* refers to the reality and the true meaning of the verses only known to Allāh. According to this interpretation, the reader of the Qur'ān should pause after reciting "**save Allāh.**" But according to the earlier

interpretation, i.e. explanation and exegesis, the reciter should not make a break between "save Allāh" and: "**those who are firmly grounded in knowledge**," i.e. no one knows the true meaning of the equivocal verses whose meanings are ambiguous to most people but Allāh and the people firmly grounded in knowledge. Only Allāh and scholars know their true and precise meanings.

» The term *Ghāfil* is frequently used in the Qur'ān as meaning the heedless ignorant, as in Allāh's saying:

﴿لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ۝٦﴾

"In order that you may warn a people whose forefathers were not warned, so they are heedless." [Yāsīn 36:6]

It is sometimes used to refer to forgetfulness of Allāh's remembrance and obedience, as in Allāh's saying:

﴿وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ۝٢٠٥﴾

"And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful." [Al-A'rāf 7:205]

﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا﴾

"And obey not him whose heart We have made heedless of Our Remembrance." [Al-Kahf 18:28]

SECTION FORTY TWO

Benefits Gleaned from the Qur'ān

General Omnipresence and Special Omnipresence

When Allāh reports in the Qur'ān that He is with His servants, this signifies one of two meanings:

One is general omnipresence, as in Allāh's saying:

﴿مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ﴾

"There is no *Najwā* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wherever they may be." [Al-Mujādilah 58:7]

Second is special omnipresence, which is mostly used in the Qur'ān in associated with the characteristics loved by Allāh and the deeds which please Him, as in Allāh's saying:

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾﴾

"And know that Allāh is with *Al-Muttaqūn* (the pious)." [Al-Baqarah 2:194]

In other places in the Quran, Allāh also mentioned that He is with the good-doers and the patient.

Allāh the Almighty also said:

﴿لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾

"Be not sad (or afraid), surely Allāh is with us." [At-Tawbah 9:40]

﴿قَالَ لَا تَخَافَآ إِنَّنِي مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾

"He (Allāh) said: "Fear not, verily I am with you both, hearing and seeing." [Ṭā-Hā 20:46]

This togetherness necessarily requires Allāh's care, victory, support, and guidance, according to the servant's fulfillment of that characteristic which resulted in this special care.

Just like this division of togetherness, the description of people as being the servants of Allāh in the Qur'ān is divided into two types: a general type, such as in Allāh's saying:

﴿إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾﴾

"There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a slave in full submission." [Maryam 19:93]

The second type of servitude is special and is necessarily characteristic of the servant who is truly dedicated to worshipping His lord, as referred to in Allāh's saying:

﴿وَعِبَادُ ٱلرَّحْمَٰنِ﴾

"And the (faithful) slaves of the Most Gracious (Allāh)." [Al-Furqān 25:63]

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ﴾

"Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad)." [Al-Furqān 25:1]

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾

"Is not Allāh Sufficient for His slave?" [Az-Zumar 39:36]

The more the servant is dedicated to Allāh, the more Allāh is sufficient for him.

Similarly, two types of *Qunūt* (obedience to Allāh) are mentioned in the Qur'ān: general obedience, as referred to in Allāh's saying:

﴿وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾﴾

"To Him belongs whatever is in the heavens and the earth. All are obedient to Him." [Ar-Rūm 30:26]

This means that all are servants of Allāh and are subject to His will and Providence. The second type is the meaning mostly intended in the Qur'ān to signify special *Qunūt* (supplication), which indicates constant obedience and heart submission to Allāh with reverence, as referred to in Allāh's saying:

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا﴾

"Is one who is obedient to Allāh, prostrating himself or

standing (in prayer) during the hours of the night." [Az-Zumar 39:9]

﴿وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾﴾

"And stand before Allāh with obedience [and do not speak to others during the *Salāt* (prayers)]." [Al-Baqarah 2:238]

﴿يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾﴾

"O Mary! "Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and *Irkā'i* (bow down) along with *Ar-Rāki'ūn* (those who bow down)." [Āl 'Imrān 3:43]

﴿وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ﴾

"The men and the women who are obedient (to Allāh)." [Al-Aḥzāb 33:35]

Transgression and Tyranny were because of Excessive Authority, Dominion, and Self-Conceit

Excessive authority and exorbitant wealth make people behave with arrogance, ingratitude, and transgression against truth and people, as evidenced by Allāh's saying:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ﴾

"Have you not looked at him who disputed with Ibrāhîm (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom?" [Al-Baqarah 2:258]

﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧﴾

"Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient." [Al'Alaq 96:6-7]

He explained that this transgression and tyranny were because of excessive authority, dominion, and self-conceit. As for the guided ones, they submit to Allāh and acknowledge His grace, and hence their humility increases. When Prophet Sulaimān (عَلَيْهِ ٱلسَّلَامُ) saw his

great dominion and saw the throne of the Queen of Sheba well-placed before him, he did not transgress or say proudly that this happened because of his great power and strength. He rather acknowledged Allāh's grace, saying:

﴿قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ﴾

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful!" [An-Naml 27:40]

Before that, he said:

﴿وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ١٩﴾

"My Lord! Grant me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." [An-Naml 27:19]

Deal Gently and Sternly when Necessary

It is wise to deal gently and leniently with the believers and when calling the disbelievers to Allāh, as evidenced by Allāh's saying:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ﴾

"And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you." [Āl 'Imrān 3:159]

﴿فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

"And speak to him mildly, perhaps he may accept admonition or fear (Allāh)." [Ṭā-Hā 20:44]

Allāh commanded dealing gently in these situations and mentioned the resultant benefits. It is wise also to deal sternly and firmly when necessary, as evidenced by Allāh's saying:

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ﴾

"O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them." [At-Taḥrīm 66:9]

This is because the situation here does need preaching, given that fighting has been commanded and harshness is necessary for fighting. However, Allāh combined the two characteristics in His description of the Muslim community in His Saying:

﴿وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

"And those who are with him are severe against disbelievers, and merciful among themselves." [Al-Fatḥ 48:29]

Allāh the Almighty said:

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

"Verily you (O Muhammad ﷺ) guide not whom you like." [Al-Qaṣaṣ 28:56]

In another place, Allāh the Almighty said:

﴿وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾﴾

"And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allāh's Religion of Islāmic Monotheism)." [Ash-Shūrā 42:52]

The difference between the two is that Allāh permitted the Messenger (ﷺ) to give guidance in the form of instructions, teaching, and explanation, and any educator can give guidance, in this sense, to people, as Allāh said:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾

"And We made them leaders, guiding (mankind) by Our Command." [Al-Anbiyā' 21:73]

﴿وَلِكُلِّ قَوْمٍ هَادٍ ۝٧﴾

"And to every people there is a guide." [Ar-Raʿd 13:7]

As for the guidance to success and placing faith in hearts, this is exclusively specific to Allāh. Just as no one creates, provides, causes death, or gives life but Allāh, no one also guides but Allāh.

In the usage of the Quran, there is a difference between insight and reminder. Allāh says:

﴿تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۝٨﴾

"An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His pardon)." [Qāf 50:8]

Insight is knowledge of something and being enlightened about it, and reminder is acting upon this knowledge in terms of belief and practice. Complete and useful knowledge needs three requirements: Thinking first about the verses of Allāh being recited, then realizing what you are thinking about according to your understanding and intelligence, and this is insight. After having knowledge about it, one will act according to it; and if it is a creed and belief, one will believe it in his heart, and then acknowledge and confess it. If belief requires a heart-based, verbal, or physical action, he does it; and this is remembrance and reminder. The outcome is to know and follow the truth and to know and avoid falsehood.

The difference between the verses that mention people who do not ask questions or speak and the verses that mention people's protests, speaking, and arguments is reasoned by two viewpoints, the most

preponderant of them is that they are likely restricted by Allāh's saying:

﴿لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

"They will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right." [An-Naba' 78:38]

It is affirmed that the creation will speak on the Day of Resurrection provided that they have Allāh's permission, and they are denied to question and speak when they are not given permission by Allāh.

According to the second viewpoint maintained by many exegetes, there are many conditions and stations on the Day of Resurrection. In some of them people speak but do not in others. However, this viewpoint does not contradict the first, because these conditions and stations are subject to Allāh's permission.

The difference between affirming the ties of kinship in many places in the Qur'ān and denying them in other places is that they are negated in the places when they do not benefit people, just as nothing will benefit people on the Day of Resurrection except their faith and good deeds. As for the places where ties of kinship are affirmed, this is the truth. However, they are affirmed or negated according to context.

In the context of virtue and reward, Allāh mentions His bounty over everyone by uniting the believers of high rank with their descendants of lower rank without decreasing anything from the reward of the true believers of high rank, as evidenced by His Saying:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

> **"And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything."** [At-Ṭūr 52:21]

And:

﴿جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ﴾

> **"*Adn* (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring."** [Ar-Ra'd 13:23]

In the context of justice and punishment, Allāh states the futility of ties of kinship, for the matter is so grave that one does not turn to even the closest person to him, as expressed in Allāh's saying:

﴿يَوَدُّ ٱلۡمُجۡرِمُ لَوۡ يَفۡتَدِي مِنۡ عَذَابِ يَوۡمِئِذِۭ بِبَنِيهِ ١١ وَصَٰحِبَتِهِۦ وَأَخِيهِ ١٢ وَفَصِيلَتِهِ ٱلَّتِي تُـٔۡوِيهِ ١٣﴾

> **"The *Mujrim* (criminal, sinner, disbeliever), would desire to ransom himself from the punishment of that Day by his children, and his wife and his brother, and his kindred who sheltered him."** [Al-Ma'ārij 70:11- 13]

And:

﴿يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ٣٤ وَأُمِّهِۦ وَأَبِيهِ ٣٥ وَصَٰحِبَتِهِۦ وَبَنِيهِ ٣٦ لِكُلِّ ٱمۡرِيٕ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ٣٧﴾

> **"That Day shall a man flee from his brother, and from his mother and his father, and from his mother and his father. Everyman that Day will have enough to make him careless of others."** ['Abasa 80:34- 37]

It is stated in some places in the Qur'ān that the sinners will be questioned about their deeds, by way of showing them justice, rebuking, reprimanding, and scandalizing them. In other places, Allāh the Almighty says:

﴿فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾﴾

> **"So, on that Day no question will be asked of man or *jinns* as to his sin, [because they have already been known from their faces either white (dwellers of Paradise - true believers of Islāmic Monotheism) or black (dwellers of Hell - polytheists; disbelievers, criminals)]."** [Ar-Raḥmān 55:39]

There is no need to question the sinners to know their retributions because their deeds have been already recorded and will be testified to by witnesses from the angels, the limbs, the earth, and others.

Absolute Negation of Deficiency does not mean Perfection

Absolute negation of deficiency does not mean perfection. For this reason, in the context of praise, every negation in the Qur'ān has two indications: negating a declared imperfection while affirming its opposite. This includes Allāh's praising of Himself by negating many things that contradict His perfection. His negation of having a partner in various places necessarily indicates that he exclusively has absolute perfection and that He has no partner in His lordship, divinity, names, and attributes. He the Almighty sometimes glorifies Himself and other times tells us that the creatures glorify him. Glorification of Allāh entails that He is exalted and transcendent above every imperfection, and above having an equal, and this necessarily indicates His perfection. He denied having a wife or a child, a partner, an equal or a comparable to Him. This indicates his absolute perfection, unique oneness, absolute self-sufficiency, and absolute sovereignty. He affirmed that neither slumber nor sleep overtakes Him due to His being Ever-living and Self-subsisting. He also denied, in many places in the Qur'ān, that He should ever commit an act of injustice; and this indicates His perfect justice and abundant grace. He denied that anything in the earth and in the heavens can ever be hidden from Him due to His comprehensive knowledge and perfect omnipotence. He negated that anything in His creation or law is useless or futile, due to His perfect wisdom. This is a great and useful notice to learn by heart.

He negated that anything in His Book can ever be subject to doubt, skepticism, or crookedness. This indicates that His statements and rulings are the truth. His statements are the most truthful, wisest and most beneficial for the servants. His rulings are decisive, perfectly fair, good and upright on the straight path.

Allāh the Almighty said about His prophet:

﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢﴾

"Your companion (Muhammad) has neither gone astray nor has erred." [An-Najm 53:2]

He affirmed that the Prophet (ﷺ) can in no way be misguided, i.e. can never have a lack of knowledge. Delusion is bad intent, i.e. adopting the wrong way knowingly. This indicates that He is absolutely the most knowledgeable, the most guided, and the greatest in knowledge, certainty, and faith among all creation. He is the sincerest in giving advice to creation, the most devoted to Allāh, seeking His pleasure, and the farthest from bad purposes. Likewise, he denied any shortcomings or defects attributed to him by his enemies, for he is at the highest peak of perfection that negates any shortcomings.

Similarly, Allāh negated that the people of Paradise can ever suffer from sorrow, distress, fatigue, weariness, death, and other afflictions. So, this indicates their perfect happiness and joy, permanent and perfect blessing, perfect lives, strong youth, good health, and complete spiritual, hearted, and physical bliss, and that there is no higher than this place so they will not desire anywhere else.

On the contrary, when the Qur'ān denies the attributes of perfection from someone, this proves the opposite, i.e. his imperfection. It denied that the gods of the polytheists can ever have any verbal, actual, or subjective perfection, and this necessarily indicates their imperfection

in every aspect and that they do not deserve an atom's weight of worship.

Kingship needs Knowledge and Heart and Physical Courage

Allāh the Almighty says:

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ﴾

"Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature." [Al-Baqarah 2:247]

The king who meets these two qualities: knowledge and courage- i.e. knowledge of the state affairs and politics, good management, courage and power- is the one who is fit to be a ruler and king, even if he does not have wealth. What matters is to have the ability to establish and promote the state. Kingship needs knowledge and heart and physical courage.

Every important matter should be sought through its proper means to attain it

Allāh the Almighty said:

﴿وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا﴾

> **"So, enter houses through their proper doors".** [Al-Baqarah 2:189]

The general verbal and connotative meaning of this verse indicates that every important matter should be sought through its proper means, for this is the closest way to attain it. This requires knowing the causes and means fully in order to follow the best, closest, and easiest way to success. There is no difference in this respect between the scientific and practical matters, or between the religious and worldly matters.

All the Prophets should be Followed in their Guidance

After mentioning and praising the Prophets, Allāh the Almighty said:

﴿أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾

"They are those whom Allāh had guided. So follow their guidance." [Al-An'ām 6:90]

This verse denotes that all the prophets should be followed in their guidance, for Allāh guided them in their beliefs, morals, deeds, sayings, and actions. We are commanded to follow the prophets' example in every matter, manner or deed for which Allāh praises them, for this is part of their guidance and it is also part of our law. Allāh commanded us to do so, just as He commanded us to follow the general guidelines, including the concomitant conditions.

The Fulfillment of Commandments depends on Knowing them

When Allāh commands us, in His book, to do a certain obligation, this entails that all matters associated with this obligation integral to fulfillment are also mandatory. For example, the command to pray includes a command to purify, cover oneself, avoid impurity, and face the *Qiblah*, not to mention all the conditions and pillars of prayer. It is also a command to have such knowledge so that prayer would be observed. This is one of the greatest proofs of the necessity of seeking knowledge.

The fulfillment of commandments depends on knowing them. Likewise, if Allāh forbids us from doing something, this means that He forbids us from every means that leads to it. The command to perform Jihād includes everything tied to its fulfillment at every time and place. The command to convey Sharia is a command to do everything by which it can be conveyed and completed, including the delivery of the Sharia rulings to people.

Verse Representing the borderline between those whom Allāh guided and those whom He did not guide

Allāh has reported in several verses His guidance to the disbelievers, regardless of their different religions and creeds, as well as His repentance for every criminal. But He also reported in other verses that-

﴿وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٢٥٨﴾

"And Allāh guides not the people who are *Zālimūn* (wrong-doers)." [Al-Baqarah 2:258]

﴿وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ١٠٨﴾

"And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient)." [Al-Mā'idah 5:108]

To reconcile these verses, we can say that Allāh decided the criterion in the following verse:

﴿إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦ وَلَوۡ جَآءَتۡهُمۡ

كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾

"Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them until they see the painful torment." [Yūnus 10:96-97]

This verse represents the borderline between those whom Allāh guided and those whom He did not guide. Those against whom Allāh's decree of torment has come into effect will not believe due to their stubbornness. Allāh knows that they are not fit for guidance so they became characterized by their inherent wrongdoing and disobedience. This is reflected in their conditions, obstinacy, and arrogant denial of the facts. Allāh has sealed their hearts, so they do not understand any good admonition. It is their fault, for they saw the path of righteousness and rejected it, followed the path of error instead, and took the devils as allies instead of Allāh.

Allāh gave His Servants Free will to Carry out or Abandon their Actions

It is indicated in many verses that actions fall under Allāh's omnipotence and will. On the other hand, in many other verses, they are attributed to their doers. These various verses should be interpreted according to the principle agreed upon by the early Muslim predecessors, and evidenced by rational and transmitted proofs, namely that all matters are subject to Allāh's predestination and decree. All matters that happened or will happen fall under Allāh's providence. However, Allāh made all incidents subject to their causes and to the will and ability of their doers. Thus, the verses attributing actions to divine providence refer to the first principle, while the other verses attributing actions to their doers refer to the second principle, and there is no contradiction between both. This is because the servants' actions, for example, are carried out by their performance, will and power, and it is Allāh who created them and created their power and will. The creator of cause is the creator of the effect as well. However, he gave them free will to carry out or abandon their actions.

A true mind fully comprehends beneficial truths and distinguishes between them and their opposites

After pointing out the principles and useful rulings in many verses, Allāh concludes these verses by His Saying:

﴿لَعَلَّكُمْ تَعْقِلُونَ ٧٣﴾

"So that you may understand." [Al-Baqarah 2:73]

This indicates a number of things:

Allāh loves us to reason His rulings, instructions, and guidelines, and to memorize, understand, and learn them by heart. This reasoning should be supported and established by acting upon it.

He also likes us to comprehend the rulings He clarified in particular, and the Book and wisdom He revealed to us, and to comprehend His audible and witnessed verses.

This is the greatest proof that knowledge of what Allāh has revealed to us greatly develops our minds and enables us to understand the beneficial and harmful realities and to resist whims, desires, fantasies,

and harmful superstitions that corrupt the minds.

If you want to know the levels of people's minds in reality, look at the minds of those who are guided by the Qur'ān and the *Sunnah*, as opposed to the minds of those who deviate from them. You will find a great difference. Do not think that the word 'mind' entails intelligence, acumen, verbal eloquence, and circulation of gossip. A true mind fully comprehends beneficial truths and distinguishes between them and their opposites. It settles on the best of the available options and follows it while abandoning the opposite. In a word, the true mind has the ability to reason out the beneficial knowledge and to keep away from harmful matters.

The Special Status and Great Importance of As-Salāt

Some general verses in the Qur'ān use coordinating conjunctions to join certain individuals, particularized for a special virtue and characteristics, with the general category, such as in Allāh's saying:

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾﴾

"Whoever is an enemy to Allāh, His Angels, His Messengers, *Jibrîl* (Gabriel) and *Mîkā'îl* (Michael), then verily, Allāh is an enemy to the disbelievers." [Al-Baqarah 2:98]

﴿تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا﴾

"Therein descend the angels and the *Rūh* [*Jibrîl* (Gabrîl)] by Allāh's Permission with all Decrees." [Al-Qadr 97:4]

﴿حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾

"Guard strictly (five obligatory) *As-Salawāt* (the prayers) especially the middle *Salāt* (i.e. the best prayer - 'Asr)." [Al-Baqarah 2:238]

﴿وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾﴾

"And as to those who hold fast to the Book (i.e. act on its teachings)." [Al-A'rāf 7:170]

The book here includes all teachings of religion, and then Allāh particularized prayer, saying:

﴿وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ﴾

"And perform *As-Salāt* (*Iqāmat-as-Salāt*)"

Similarly, Allāh the Almighty said:

﴿ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ﴾

"Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ān)." [Al-'Ankabūt 29:45]

The verse commands the Prophet to act upon the Book, including all the laws prescribed in it, and then goes on to particularize prayer:

﴿وَأَقِمِ ٱلصَّلَوٰةَ﴾

"And perform *As-Salāt* (*Iqamāt-as-Salāt*)."

He the Almighty mentioned the reason for specifying prayer.

Similarly, whenever a verse specifies something out from a general category, it is due to the special status and great importance of whatever is specified, not to mention the good outcomes resulting from such specification.

Allāh dislikes Divorce

In many verses in the Qur'ān, when Allāh highlights a legal ruling, He does not state it explicitly but rather infer it through mentioning one of His Beautiful Names on which this ruling hinges. In this way, Allāh urges His servants to learn His Names well and to know that they constitute His creation and command. An example of this is Allāh's saying:

﴿فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾﴾

> **"Then if they return (change their idea in this period), verily, Allāh is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower."** [Al-Baqarah 2:226-227]

This indicates that Allāh loves that husbands retract such a vow and that He forgives and is merciful to whoever goes back on such a vow. This also indicates that Allāh dislikes divorce. So, if the one who vows not to have sexual intercourse with his wife divorces her, Allāh will recompense him for the cause, which is his vow of abstinence as well as for the consequent effect.

Similarly, Allāh the Almighty says:

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾﴾

> **"Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful."** [Al-Mā'idah 5:34]

This means that if you knew that, you would lift the punishment related to the right of Allāh. There are many examples like that. However, in some verses Allāh may explicitly state the ruling and then reason it by mentioning His related beautiful name.

Eating and Drinking with the Intention of Complying with Allāh's Command is an Act of worship

Allāh the Almighty says:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾﴾

"And eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance)." [Al-A'rāf 7:31]

Allāh has gathered in this verse many beneficial matters related to religion and the mundane, this life and the hereafter. The command to eat and drink indicates that it is obligatory and that the servant is not legally permitted to abandon eating or drinking, just as he is not able to do so as long as he has a sound mind and that eating and drinking with the intention of complying with Allāh's command is an act of worship. The *Shari'ah* principle is that all food and drink are originally permissible except for what the *Shari'ah* ruled as prohibited due to involving harm. Everyone eats what benefits and suits him, according to his financial situation, health status, and habits because the verse does not mention the thing being eaten after giving the command to eat. Allāh revealed the verse to guide the servants to their benefit. It also indicates that the basis for the body's health is food provision by

eating and drinking what benefits it and provides health and strength. The verses also command moderation in food and good management because when Allāh commanded us to eat and drink, He forbade extravagance, which is forbidden, especially in food and drink, for extravagance harms religion, mind, body, and wealth.

As for religious harm, one's religious commitment is faulted by committing what Allāh and His Messenger have forbidden. To absolve oneself, one must repent and abandon extravagance.

As for its mental harm, not only does the mind makes one do what is necessary in the way it should be but also manages one's life affairs and livelihood. Therefore, good management of provisions is a great sign of sound judgment. Whoever exceeds the beneficial level of food to the harmful extravagant level, this is undoubtedly due to the deficiency of his intellect. The deficiency of intellect can be inferred from the bad management of provisions.

As for its physical harm, whoever exceeds the limit in food and drinks damages his body and suffers from serious diseases, for many diseases result from excessive food. There is also harm from another aspect because whoever gets in the habit of eating a lot or eating a variety of foods, it becomes difficult to change this habit later that might happen due to a change of circumstances or poverty. At this moment, the body loses what it is accustomed to, so its health deteriorates.

As for its financial harm, it is clear and apparent that extravagance leads to excessive expenditures. Allāh the Almighty said:

﴿وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾﴾

"Nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty." [Al-Isrā' 17:29]

If Allāh the Almighty states that He does not love the extravagant, this gives evidence that He loves the moderate. This verse proves Allāh's attribute of love, and that it relates to the people, deeds, and all conditions that Allāh loves. Glory be to Allāh who made His book a treasure of various useful sciences.

The right heart is safe from all ills and has intellectual and volitional practical strength

Allāh mentioned in His book several verses in which He described hearts as having disease, blindness, and cruelty. The hearts are hindered from seeing the truth because sins and evil deeds have covered them with rust and made them dead. You should know that the heart may be sound or sick, soft or hard. The right heart is safe from all ills and has intellectual and volitional practical strength. The right heart knows the truth and follows it without hesitation and knows the falsehood and avoids it without second-guessing it. This is the right, living, and sound heart whose owner is one of the people of sound judgment, good reasoning, understanding, and insight. A person with such a heart humbles himself through repentance and obedience to his Lord. A sick heart, on the other hand, is that whose intellectual or practical powers or both have deviated from the right path.

Doubts and suspicions form the disease of the hypocrites. It caused their knowledge to be distorted and their hearts to remain in doubt and confusion without ever seeing the good. This is indeed a fatal disease.

The disease of desires, which is the heart's inclination to disobedience,

affects the practical power of the heart. The sound heart does not want or incline except to the good or to what Allāh permitted. Whenever you see the heart inclined to sin and quickly submits to it, you come to know that it is sick and can quickly be tempted when there are causes for temptation, as Allāh the Almighty said:

﴿فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ﴾

"Lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire." [Al-Aḥzāb 33: 32]

As for the hard heart, it does not soften to know the truth, and even if it comes to know the truth, it does not submit to it. Therefore, such a heart is not affected by the admonitions that soften iron, either due to its original hardness or to the deviant beliefs it is firmly established on, and which are difficult to violate to submit to the truth, or due to both reasons. As for the rust, covering, and veils that have coated people's hearts, they resulted from the evil deeds and sins they committed. If one turns away from, opposes, rejects the truth, and closes the doors of righteousness that Allāh has opened for him, Allāh will punish him by blocking the paths of guidance that were open and available to him. His heart will be sealed, surrounded by crimes, covered and rusted by sins and will be screened from the truth. Having known the standards mentioned in this note, the meanings which Allāh mentioned a lot in His Book will become clear to you and you will come to know Allāh's wisdom and rationale for punishing these hearts. Indeed, Allāh lets them pursue what they have chosen for themselves.

Allāh's exclusive right of worship that is not fit for others

Allāh the Almighty says:

﴿لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝٩﴾

"In order that you (O mankind) may believe in Allāh and His Messenger, and that you assist and honor him, and (that you) glorify (Allāh's) praises morning and afternoon." [Al-Fatḥ 48:9]

Allāh grouped in this verse the three rights: Allāh's exclusive right of worship that is not fit for others, which is referred to in His Saying **"and (that you) glorify (Allāh's) praises morning and afternoon."** It also refers to the Messenger's right of support and honor, and the third is the common right of belief in Allāh and His Messenger.

Certainty is the Ultimate Objective of all Messengers

Allāh placed a great value on certainty in several places in the Qur'ān because it is the ultimate objective of all messengers.

﴿وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾﴾

> **"That he be one of those who have Faith with certainty."**
> [Al-An'ām 6:75]

Leadership in religion is attained by patience and certainty, and the verses and signs fully benefit firm believers. Certainty, in real, is the firm and fully established knowledge yielded from the heart and physical actions.

The knowledge-induced effects of certainty have three ranks: *'Ilm al-Yaqīn* (knowledge of certainty), which results from true evidence and proofs, such as the reports of Allāh, the Messenger, and the truthful believers. *'Ayn al-Yaqīn* (manifest knowledge) is witnessing truth with eyesight, as Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) asked Allāh to let him see how Allāh brings the dead to life, and Allāh let him see that with his very eyes. Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) sought to move from the degree of *'Ilm al-Yaqīn* to *'Ayn al-Yaqīn*. As for the third rank, *Ḥaqq al-Yaqīn* (the absolute truth of certainty), it is carried out by perception, as when the heart perceives the taste of faith and when the tongue tastes sensible

matters.

As for the heart-related effects of certainty, it is the serenity and tranquility of the heart, as Ibrahim said:

﴿وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾

"Yes (I believe), but to be stronger in Faith." [Al-Baqarah 2:260]

The Prophet (ﷺ) said: "**Righteousness is that with which the heart is tranquil.**" In another version, "**Truthfulness is that with which the heart is tranquil.**" When the servant reaches the degree of knowledge with certainty, his heart will be tranquil and content with all the beliefs and facts of faith related to love and remembrance of Allāh, which are correlative and inseparable, as evidenced by Allāh's saying:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾﴾

"Verily, in the remembrance of Allāh do hearts find rest." [Ar-Ra'd 13:28]

Hearts feel at ease and find no doubt about any statement reported by Allāh in His Book or revealed to His Messenger. The hearts rather find satisfaction, knowing for sure that this is a great benefit attained, and feel tranquil while fulfilling Allāh's commands, forsaking Allāh's prohibitions, awaiting Allāh's reward, and being confident of Allāh's promise.

When calamities and misfortunes occur, the believer's heart feels reassured by Allāh's reward and compensation and so receives these misfortunes with an open heart, knowing that they are caused by Allāh, hence he is satisfied and content. He feels relieved from their

burden, knowing their physical effects. Physical actions are built on heart-related actions. The believers who have certainty are the most perfect of all people, for certainty is the spirit of actions and morals. And Allāh is the grantor and guide to certainty.

Praiseworthy and Blameworthy Thinking

Thinking is used in the Qur'ān in two senses: one praiseworthy and the other blameworthy.

As for the praiseworthy thinking, when it is used in the context of praise and good reward, it is used in the sense of knowledge and certainty, as in Allāh's saying:

﴿ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ﴾

"(They are those) who are certain that they are going to meet their Lord." [Al-Baqarah 2:46]

And:

﴿إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ۝٢٠﴾

"Surely, I did believe that I shall meet my Account!" [Al-Ḥāqqah 69:20]

As for the blameworthy thinking, it is used in the sense of conjecture and speculation, as in Allāh's saying:

﴿إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ﴾

"They follow nothing but conjectures." [Al-An'ām 6:116]

And:

﴿إِنَّ ٱلظَّنَّ لَا يُغۡنِي مِنَ ٱلۡحَقِّ شَيۡـٔٗا﴾

"Certainly, conjecture can be of no avail against the truth." [Yūnus 10:36]

And:

﴿يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ﴾

"And they but guess." [Al-Baqarah 2:275]

It is frequently used in this sense, regarding those who prefer false suspicions to true and reliable accounts, because a speculation is likely to be true or false, but if it contradicts the truth, then that speculation is definitely false.

Interest on Loans is Forbidden

Allāh the Almighty says:

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ﴾

"Allāh will destroy *Ribā* (usury) and will give increase for *Sadaqāt* (deeds of charity, alms, etc.)." [Al-Baqarah 2:276]

And:

﴿وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾﴾

"And that which you give in usury (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh; but that which you give in *Zakāt* (*sadaqa* - charity etc.) seeking Allāh's Countenance, then those, they shall have manifold increase." [Ar-Rūm 30:39]

The two verses indicate that the interest on loans is forbidden, for prohibited gains entail a decrease in blessing, and the illicit gain itself may be lost sooner or later. Whoever gives or does something for

the sake of Allāh, Allāh will increase its blessings, for even if money apparently decreases as a result of charity in a material sense, Allāh decrees that it grows morally and economically in an actual sense. Thanks to giving charity, Allāh may open for the servant the doors to provisions and social well-being and ward off causes of economic loss that were predestined to take place otherwise.

Rejoicing is Recommended and Commanded!

Rejoicing is recommended and commanded in the Qur'ān as in Allāh's saying:

﴿قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾﴾

"Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); - therein let them rejoice." That is better than what (the wealth) they amass." [Yūnus 10:58]

This is rejoicing in Allāh's grace by way of having knowledge ad acting upon the teachings of the Qur'ān and Islām.

Similarly, Allāh the Almighty said:

﴿فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

"They rejoice in what Allāh has bestowed upon them of His Bounty." [Āl 'Imrān 3:170]

This is rejoicing in Allāh's reward.

Rejoicing in falsehood, power and worldly affairs that keep one preoccupied away from religion is reported in the Qur'ān as being blameworthy, as in Allāh's saying:

﴿إِنَّهُۥ لَفَرِحٌ فَخُورٌ ١٠﴾

"Surely, he is exultant and boastful (ungrateful to Allāh)." [Hūd 11:10]

Reporting about *Qārūn*, Allāh the Almighty said:

﴿إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ٧٦﴾

"Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allāh). Verily Allāh likes not those who exult (with riches, being ungrateful to Allāh)." [Al-Qaṣaṣ 28:76]

Accordingly, when exultation is related to good, it is praiseworthy; otherwise it is blameworthy.

Exerting efforts and diligent endeavors

The term *Sa'ī* (striving) is used much in many verses in the sense of exerting efforts and diligent endeavors, such as in Allāh's saying:

﴿وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾﴾

"And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allāh's Obedience) while he is a believer (in the Oneness of Allāh - Islāmic Monotheism) - then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh)." [Al-Isrā' 17:19]

And:

﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

"When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutbah*) and *Salāt* (prayer)]." [Al-Jum'ah 62:9]

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾﴾

"Certainly, your efforts and deeds are diverse (different in aims and purposes)." [Al-Lail 92:4]

There so many like examples where the term *Sa'ī* is used in the sense of caring for work. But it was used in a different sense in Allāh's saying:

﴿وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ﴾

"And there came a man running, from the farthest end of the city." [Al-Qaṣaṣ 28:20]

﴿وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ﴾

"And there came a man running from the farthest part of the town." [Yāsīn 36:20]

In these two examples, the term *Sa'ī* is used in the sense of running in addition to the former meaning.

The truthful are Second in rank just after the Prophets!

Allāh command truth and praised the faithful and mentioned their reward in many Qur'ānic verses. To be truthful, one must be true in faith, manners, sayings, and action. The truthful brings truth and confirms it, as evidenced by Allāh's saying:

﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾﴾

"And he (Muhammad) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are *Al-Muttaqūn* (the pious)." [Az-Zumar 39: 33]

As the truthful is at the top of all creation, his reward is the highest and best, so that Allāh the Almighty said:

﴿لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾﴾

"They shall have all that they will desire with their Lord. That is the reward of *Muhsinūn* (good-doers). So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they

used to do." [Az-Zumar 39:34-35]

The truthful is second in rank just after the Prophets, as evidenced by Allāh's saying:

﴿وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ﴾

"And those who believe in (the Oneness of) Allāh and His Messengers - they are the *Siddiqūn* (i.e. those followers of the Prophets who were first and foremost to believe in them)." [Al-Ḥadīd 57:19]

The verse refers to perfect faith, as the Prophet (ﷺ) said when he mentioned to his Companions the lofty mansions in Paradise which the dwellers of Paradise will see, and which look like the brilliant star far away in the east or the west on the horizon. Thereupon, **they asked the Prophet: "Will those mansions be the dwellings of the Prophets which no one else will be able to reach?" He answered them: "No! By Allāh in whose Hands my life is, these are for the men who believed in Allāh and also believed in the Apostles."** Those are the guides who are rightly guided, as Allāh said about them:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُواْ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ ٢٤﴾

"And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.)." [Al-Sajdah 32:24]

Truthfulness is like a tree rooted deep in the correct knowledge and

the beliefs of the early predecessors which are taken from the Book of Allāh and the *Sunnah* of His Messenger. Its foundation and spirit are complete devotion to Allāh, repentance and return to Him in all circumstances, in desire, awe, love, glorification, submission, and humiliation. Its fruits are good manners, wise sayings, good deeds, and benevolence in worshipping the Creator and benevolence towards creatures in all forms, as well as fighting all kinds of deviants. It is really establishment of the religion, outwardly and inwardly, and calling to Allāh. Allāh is the guide and the helper for everyone who seeks His help sincerely.

Who are saved from the punishment of al-Barzakh and the punishment of Hellfire?

Allāh the Almighty said about the chosen servants whom He made to inherit the Book:

﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ﴾

"Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds." [Fāṭir 35:32]

What these three categories have in common are faith, Allāh's selection of them, the bliss of the scripture, and admission to Paradise. However, they differed in their different levels of complete faith, the degree of selection, the level of knowledge of the scripture, and the rank in Paradise.

Those who wrong their own selves are the believers who mix a righteous deed with an evil one and leave out some of the obligations of faith without abandoning faith completely. This category is divided into two kinds: One who comes on the Day of Judgment, with all their sins expiated by supplication, intercession, or good useful deeds

in the worldly life or torture in *al-Barzakh* proportionate to his sins. Then punishment is lifted on account of his good deeds. This is the highest rank of those who wrong themselves.

The second rank of those who wrong themselves is of those who come on the Day of Judgment with their sins, which are to be weighed against their good deeds, and then come under one of the following three types:

First: Their good deeds outweigh their bad deeds and so they are sparred from the Hellfire and enter Paradise instead by Allāh's mercy and their good deeds that Allāh guided them to do.

Second: Those whose good deeds and sins are equal. They are the people of al-A'rāf, which is a high place between Paradise and Hellfire, where they will stay as long as Allāh wills. Then, they shall enter Paradise as stated in the Qur'ān.

Third: Those whose sins outweigh their good deeds deserve to enter Hellfire unless someone intercedes with Allāh on their behalf. Intercessors include the Messenger (ﷺ) or one of their relatives whom Allāh allows to make intercession on account of his high rank or honor in the sight of Allāh. Or they may be forgiven by Allāh's comprehensive mercy without any intercession otherwise they shall enter Hellfire where they will be punished in proportion to their sins. Eventually, however, they will enter Paradise because whoever has a mustard seed's weight of faith in his heart shall not be admitted into the Fire [for eternity] as frequently informed by the Prophet (ﷺ) and as agreed upon by the early predecessors of the Muslim community.

As for those who follow a middle course, they are those who perform their obligations and abandon prohibitions but do not perform many supererogatory acts of worship. If they happen to commit minor sins and faults, they hasten to repent. They are the people of the right,

about whom Allāh said:

﴿فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾﴾

"Then there is safety and peace (from the Punishment of Allāh) for those on the right Hand." [Al-Wāqiʿah 56:91]

They are saved from the punishment of *al-Barzakh* and the punishment of Hellfire. Allāh kept their faith and deeds safe for them, so He admitted them to Paradise, each according to his rank.

As for those who are foremost in good deeds, they are those who completed the ranks of Islām and rose to the rank of *Ihsan*. They worshipped Allāh as if they see Him; but since they do not, they [lead their lives with the certainty] that He sees them. They helped as much as they could for the servants of Allāh, so their hearts are filled with love for Allāh and advice for the servants of Allāh. They perform the obligations and recommended acts of worship and leave out the forbidden and the abominable acts and the unnecessary permissible matters that lessen their degree. These are the elite of the elite and shall reside close to Allāh in the gardens of bliss at the highest point in Paradise. Just as Allāh is Merciful and abundantly so, He is Wise, and He accords people their due status. Just as those believers were foremost in good deeds in this world, they will be in the highest ranks in the Hereafter. And just as they chose the best of deeds, Allāh will give them the best reward. That is why *ʿAyn al-Tasnīm* is the highest spring in Paradise and the most favored drink of its inhabitants, from which those close to Allāh will drink purely while the rest of the believers among the people of the right will drink from it mixed with other drinks in Paradise, as evidenced by Allāh's saying:

﴿وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾﴾

"It (this drink) will be mixed with *Tasnīm*: A spring

whereof drink those nearest to Allāh." [Al-Muṭaffifīn 83:27-28]

Similarly, those foremost in good deeds will get the highest and most perfect of all blessings in Paradise, though there is not any deficiency or defect in the blessings of Paradise. Whoever enjoys any of the blessings of Paradise will not look forward to higher than it, because Allāh gave them and pleased them. The prophets will be ranked according to their merits and so will be the truthful. Each will be ranked according to what they have done. Glory be to Allāh who made this great distinction between His servants. Allāh selects whomever He wills for His mercy. And Allāh is the Lord of infinite bounty.

Illustration of the term Zulm used in the Qur'ān

The term *Ẓulm* is used in the Qur'ān as meaning disbelief and greater polytheism, as in Allāh's saying:

﴿وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾﴾

> **"And it is the disbelievers who are the *Zālimūn* (wrong-doers)."** [Al-Baqarah 2:254]

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

> **"Verily joining others in worship with Allāh is a great *Zūlm* (wrong) indeed."** [Luqmān 31:13]

It is also used much as referring to crime lower than polytheism, as previously mentioned with those who wrong themselves, and as in Allāh's saying:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

> **"And whoever does evil or wrongs himself but afterwards seeks Allāh's Forgiveness, he will find Allāh Oft-Forgiving, Most Merciful."** [An-Nisā' 4:110]

It is used in some verses with both meanings.

Similarly, the term *Fisq*, disobedience, guilt, offense and sin, is used in the Qur'ān in these three senses, and so is to be interpreted according to its context.

The Three Causes of Happiness

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧﴾

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā* (the best reward), We will make smooth for him the path of ease (goodness)." [Al-Lail 92:5-7]

These verses combined the three causes of happiness, namely: doing the commanded, avoiding the prohibited, and affirming the truth of the speech of Allāh and His Messenger. All aspects of religion come under these three matters. Allāh's saying "**gives**" covers all that Allāh commanded, including speech, deeds, and intention. "**And fears Him**" refers to all that Allāh prohibited including disbelief, rebelliousness, and disobedience. **"And believes in *Al-Husnā* (the best reward)":** Means believing in the reward reported by Allāh and His Messenger and believing in Allāh's Oneness and rights and the reward of the monotheists. Whoever combines the three matters, Allāh will facilitate for them the Way of Ease. This means that Allāh will facilitate all their conditions and situations.

On the contrary, Allāh the Almighty says:

﴿وَأَمَّا مَنْ بَخِلَ﴾

"But he who withholds." [Al-Lail 92:8]

It refers to whoever abandons what Allāh has commanded and does not mean only spending, for stinginess means withholding. So, when one withholds and forsakes the obligations enjoined on him, in terms of speech, deeds, or wealth, he is considered a greedy miser.

﴿وَٱسۡتَغۡنَىٰ ۝٨﴾

"And thinks himself self-sufficient." [Al-Lail 92:8]

He thinks himself to be in no need of Allāh and this is the cause of his haughtiness and violation of Allāh's prohibitions.

﴿وَكَذَّبَ بِٱلۡحُسۡنَىٰ ۝٩﴾

"And denies *Al-Husnā*." [Al-Lail 92:9]

He denies that there is no god but Allāh and its essential requirements and the reward of those committed to it and the punishment of those forsaking it.

﴿فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ ۝١٠﴾

"We will make smooth for him the path for evil." [Al-Lail 92:10]

The path to hardship will be made easy for him in matters of worldly life and hereafter.

The Qur'ān is the Guidance and Clarification to people

The Qur'ān offers two styles of address in the contexts of statement-giving, commanding, and prohibiting:

The first, which is the most common, is addressing all people. In this case, they are all required to abide by such an address of legal ruling. Examples include the statements and reports about Allāh, His angels, Books, Messengers, and the last day. Other examples include the command to pray, pay *Zakat*, fast, perform Hajj, participate in Jihad, keep ties of kinship, and observe justice. Another set of examples is the prohibitions against the opposite of all this. The Qur'ān is guidance and clarification to people, and they are equal in relation to these legal rulings unless some reason hinders some rulings and renders them inapplicable to certain people.

The second is the general discourse in one aspect, which is special in another aspect, such as the discourse related to certain time-bound acts of worship, like the five daily prayers, such as Allāh's saying:

﴿أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ﴾

"Perform As-Salāt (Iqamāt-as-Salāt) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishā' prayers), and recite the Qur'ān in the early dawn (i.e. the morning prayer)." [Al-Isrā' 17:78]

Similarly, the command to refrain from matters that break ones' fast in Allāh's saying:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ﴾

"And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall." [Al-Baqarah 2:187]

On one hand, the address above is general in view of being directed to all legally accountable persons. On the other hand, it is considered special in view that every place has its respective ruling, for it is well known that the sun rises and sets and the dawn breaks at different times at different places, so the address is directed to all people according to their respective condition and place. Similarly, the command to face the *Qibla* during prayer is directed to all people all over the world, but nevertheless, each country has its respective *Qibla*. That is why Allāh explicitly states this meaning in His Saying:

﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ﴾

"And wherever you people are, turn your faces (in prayer) in that direction." [Al-Baqarah 2:144]

The objective is one but the ways and means of it are different, and everyone is commanded to perform it in his own way.

The same applies to the statements about the rising and setting of the sun, the moon, and the planets.

Allāh the Almighty said:

﴿حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٖ حَمِئَةٖ﴾

"Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water." [Al-Kahf 18:86]

﴿وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرٗا ٩٠﴾

"he found it rising on a people for whom We (Allāh) had provided no shelter against the sun." [Al-Kahf 18:90]

However, if an ignorant pedantic dared to say that the information provided in these two verses contradicts the well-known truth, namely, that the sun and moon do not set or disappear completely from the world. This allegation is refuted as being a sign of ignorance far remote from the facts. This is because Allāh did not say that he found it setting away from all the earth for an ignorant person to make such an objection. He rather reported its setting and rising from that specific place, as understood by all people. There is no difference between statements and rulings in this respect. People from all over the world are aware of the place where the sun rises and sets. So, these types of addresses (i.e., statement-giving or legal rulings) are so meticulously detailed that no objection can be made. So, whoever objects to any of these statements and rulings in the Qur'ān, people will know that this is due to his ignorance and foolishness. This is so clear and understood by the intelligent and the dull, on the grounds that the Qur'ān is revealed in Arabic in a way to be understood by people.

And his sin has surrounded him

Many verses in the Qur'ān reported that some people will abide forever in Hellfire on account of their sins and misdeeds other than disbelief, such as Allāh's saying:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾﴾

"And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him." [An-Nisā' 4:93]

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾﴾

"And whosoever disobeys Allāh and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment." [An-Nisā' 4:14]

﴿بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ

﴿ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾﴾

"Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever." [Al-Baqarah 2:81]

How can these verses be reconciled with the frequently reported texts in the Book and *Sunnah* to the effect that no one will abide in the Hellfire but the disbelievers and that all the believers will come out of the Fire, regardless of their sins other than disbelief? The *Salaf* have agreed that these verses should be interpreted as denoting another implicit meaning other than the apparent meaning and should be understood in view of the original principle agreed upon among the early Muslim predecessors. Accordingly, if it is stated that some sins other than disbelief make one abide in Hellfire, this should be interpreted in view of being the cause of abiding in Hellfire due to the graveness of sins unless there is a preventive cause like belief which is necessarily known in religion as being a cause preventing one from abiding in Hellfire. So, these texts should be interpreted in view of the famous principle, namely that rulings come into effect only if their conditions and causes are met and their preventive causes do exist. However, some of the above-mentioned verses denote that the sin referred to in the verse is disbelief as evidenced by Allāh's saying "**and his sin has surrounded him**" because the sins other than and lower than disbelief do not surround its people because belief prevents them from encompassing the believers.

The same applies to Allāh's saying:

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا﴾

> **"And whosoever disobeys Allāh and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment."** [An-Nisā' 4:14]

The concept of disobedience covers disbelief, grave, and minor sins, and if disbelief is implied in the verse, the disobeyer will unquestionably abide in Hellfire.

The reward is multiplied in accordance with the degree of devotion, sincerity, and faith

It is reported in many verses in the Qur'ān that the good deed is multiplied tenfold and other verses state that it is multiplied more than tenfold. How can both be reconciled?

As for multiplying the good deed tenfold, this is necessarily applied to any righteous deed, as evidenced by Allāh's saying:

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾

> **"Whoever brings a good deed (Islāmic Monotheism and deeds of obedience to Allāh and His Messenger) shall have ten times the like thereof to his credit."** [Al-An'ām 6:160]

As for multiplying a good deed more than tenfold, this is caused by many factors, either related to the doer, the value of the deed itself, the consequences result, or the time and place [when and where the deed is performed].

One of the greatest reasons for multiplying the reward for a good deed is if it is carried out with devotion to Allāh and with the intention to follow in the footsteps of the Messenger. The reward is multiplied in accordance with the degree of devotion, sincerity, and faith.

If the deed is also based on a sincere creed derived from the Book and *Sunnah*, the little of these deeds are more likely to be accepted than many deeds that are not so. This includes forsaking the abominations the souls eagerly desire for the sake of belief, reliance on Allāh, and sincerity.

The reward of a deed is multiplied if it is beneficial for Muslims, such as Jihad and defending the religion of Allāh by the argument, evidence, and sword, as evidenced by Allāh's saying regarding this category:

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

> **"The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."** [Al-Baqarah 2:261]

This includes following a path in search of knowledge and for learning and teaching Sharia. In this respect, the Prophet (ﷺ) said: **"Whoever takes a path to obtain knowledge, Allāh makes the path to Paradise easy for him."**

This includes striving and participating in charitable projects that continuously benefit Muslims in their religious and worldly affairs. This also includes the deed which when the servant does it, many others share it with him and follow his example.

This also includes deeds that have a great impact and a great benefit,

such as helping the needy and relieving the distressed. On account of many similar acts of this kind, Allāh obliterated all the sins of the servant and brought him to His pleasure. An example of this includes the story of the prostitute who gave water to a dog that almost died of thirst.

Another reason for the multiplication of rewards is the servant's high rank in the sight of Allāh, such as in Allāh's saying:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ﴾

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh)." [Al-Aḥzāb 33:32]

Before that, Allāh the Almighty said:

﴿* وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ﴾

"And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over." [Al-Aḥzāb 33:31]

Another reason for the multiplication of rewards is giving charity from lawful means and sincerely for the sake of Allāh and doing a righteous deed at an honorable time and in an honorable place.

One of the most important and greatest things by which a deed is multiplied is to perform the obligations of servitude to Allāh with perfection and benevolence. The Prophet (ﷺ) is reported to have said: **"You will not be rewarded on your prayer except for what you had been attentive to."** If prayer, recitation of the Qur'ān, remembrance of Allāh, and other acts of worship are done with an attentive heart and complete faith, they are undoubtedly much higher in degree than the worship of the heedless person. However, there

are so many causes for the multiplication of rewards, and we have mentioned the most fundamental.

It is almost agreed upon by religious scholars that the performance of acts of worship with sincerity, recommending good for people and loving all good for Muslims along with remembrance of Allāh are the highest and greatest of all acts of worship and their doers are foremost in every virtue and reward. Other acts are subsequent to them. The devout and benevolent worshippers are the foremost in faith and the foremost in Paradise. They are the nearest to Allāh in the gardens of bliss.

Whatever Allāh and His Messenger said is the truth

Allāh commanded us in His Book to think, contemplate, consider, and have insight, and to follow other ways by which knowledge is acquired and praised the people who do so. He said that His book was sent down for this purpose, praised knowledge and certainty, and praised the people who seek every path leading to it.

You should know that the different and diverse paths to knowledge can be attained by three universal paths: One of which is the path of true statements, the second is the path of senses, and the third is the path of reason. Specifically speaking, information is either perceived by the sense of hearing, sight, touch, or taste, perceived by the mind, or obtained by a report and statements. Each of these three ways may be compared to the other, especially the mind and the true statements, as they are inseparable.

Knowledge may be self-evident and necessary to the extent that a person has to believe in it without the need for additional consideration and reflection, but it may also be theoretical and in need of further consideration.

Knowledge of these matters is of different levels, the highest of which amounting to certainty and the clearest and the most beneficial to the servants is the statements of Allāh and His messengers, for no one is truer than Allāh in statement and discourse, as evidenced by Allāh's saying:

﴿وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ۝٤﴾

"But Allāh says the truth, and He guides to the (Right) Way." [Al-Aḥzāb 33:4]

Whatever Allāh and His Messenger said is the truth, so what is there beyond the truth except misguidance? Whatever is reported by Allāh and His messenger guides both the rational and transmitted evidence. The statements of Allāh and His Messenger include great clarification and details about all useful sciences that cannot be attained by the limited knowledge of creatures.

If you want to know that whatever Allāh and His Messenger reported is the truth and whatever contradicts them is undoubtedly false and based on ignorance and corrupt materials, look at how the principles, fundamentals, and rules of religion are supported by rational, transmitted, and tangible evidence. Consider the unique oneness of Allāh and His exclusively unique attributes of perfection which are replete in the divine books, and which constitute the greatest objective in these books, especially the Qur'ān that affirms this greatest principle from its beginning to end.

Consider how all messengers from their first to their last Imam Muhammad (ﷺ) agreed on the unity of monotheism and Allāh's Oneness and great attributes, including His omniscience and vast wisdom, omnipotence, and all-inclusive praise, dominion, glory, majesty, beauty, goodness, and benevolence in Allāh's Names, Attributes and Actions. Look at this great principle in the hearts of the highly prestigious monotheists among creation, those with complete understanding and keen intellects. You will find it greater, stronger, and clearer than everything. It takes precedence over all facts, and they know it self-evidently and by necessity, apart from the theoretical evidence, and know that everything that opposes it is utterly false.

Then look at the abundant rational, transmitted, and tangible proofs that bear witness to Allāh's oneness.

As a poet puts it:

In everything there is a sign that Allāh is the One

All the existent and surviving things in the upper and lower worlds, with their various qualities, are evidence of the existence of their creator, sustainer and provider with everything needed. Whoever denies these proofs, he arrogantly denies, in fact, the most important and the greatest truths.

Hence, you come to know that the atheist materialists are the most misguided, ignorant, and arrogant of all creation, as they were deceived when they understood some of the sciences of the earthly, natural, and physical universe. Their limited minds got stuck and puzzled, with their little knowledge, and they conceitedly affirmed and acknowledged only what their little knowledge has reached and denied everything else. Their denial of what they do not know is out of their ignorance and falsehood by the consensus of the rationalists. Whoever denies what he does not know has proven his lie and falsehood. Just as whoever proves something without knowledge is misguided and deviant, so is whoever denies something without knowledge. Their affirmation of the natural sciences that form the utmost of their knowledge falls short of its goal and truth because it did not help them realize the creator and originator of nature, nor let them know the purpose of its system and its causation. They rather knew its apparent aspect and were heedless of its beneficial aspects. They proved some of its causes and were blind to the intended cause. They became perplexed with their little inconsiderable knowledge and did not prove a completely coherent theory. They were always in confusion, disorder, and conflict. Whenever they find the right proofs that invalidate their views, they consider them as faults of nature.

Whenever a distinguished one emerges from among them, he devises a method other than that of his fellows, so that the words of Allāh are truly applied to them:

﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ ۝٥﴾

"Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong)." [Qāf 50:5]

﴿فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝٨٣﴾

"Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment)." [Ghāfir 40:83]

What is meant is that this great principle is evidenced by all different kinds of proofs, and the well-established Sharia and is not discredited except by those deviants whose discredit defamed them and proved their corrupt minds.

Consider the second principle, namely proving the message of all prophets whom Allāh supported by all signs that make humankind believe, especially Muhammad (ﷺ). His prophethood, messengership, and truth are testified by his biography, morals, and the straight religion he preached. His encouragement of every good manner, righteous deed, benefit, benevolence, and justice, and his prohibition of the opposite of all these as well as his being given the Book and *Sunnah* are proofs of his prophethood and truthfulness. In

addition, Allāh honored him with victory, made his religion prevail over all religions, answered his supplications, and endowed him with countless blessings. The preceding divine books also testified to his message. In addition, all his opponents failed to challenge him or to support their falsehood.

Falsehood is still defeated in front of all that the messengers came with. The supporters and proponents of religion challenge all people of the earth to bring about righteousness, prosperity, real progress or happiness, but it is impossible to find any of these in anything contrary to what the messenger instructed and guided people to. Were it not for ignorance of what the Messenger brought, the fierce fanaticism of enemies, violent resistance, and the multiple violent barriers that prevent the masses and demagogues from seeing the truth and the true religion, there would have been no religion left on the face of the earth other than the religion of Muhammad (ﷺ), on account of his call, guidance, and urging to all righteousness, reform, goodness, and guidance. However, the resistance of the enemies and the support of falsehood through camouflage and falsifications, and the abstention of the religious people from establishing and supporting it is the real cause that prevented most people from realizing its truth.

Then consider the third principle, namely the Hereafter and retribution on the Day of Judgment. The heavenly books, the great messengers, and their followers of different classes, countries, times, and conditions agreed on believing and acknowledging the Hereafter. Allāh affirmed it by many rational and transmitted proofs as well as the witnessed tangible evidence testifying greatly to it. He showed to His servants' examples of reward and punishment in this worldly life and let them see the exemplary punishments that have indeed occurred to the deniers and the types of worldly punishment inflicted on the criminals. He showed them how Prophets and their followers of the believers are saved and honored in this worldly life before the Hereafter. Allāh has refuted every suspicion the deniers raised about the resurrection, just

as He established the evidence for repelling the suspicions the deniers raised against Allāh's Oneness and the truthfulness of His messengers. He the Almighty showed the deniers' foolishness and corrupt minds and that they have no reasonable grounds for denial but their abstract exclusions.

These three great principles have been proved by conclusive proofs in every aspect, while other correct facts have not been proved by as much evidence as these principles. This gives evidence to the fact that he who proves a piece of information or a fact through a rational, experiential, or tangible way, and then denies one of these three principles, which are the basis of religion, has arrogantly defied his mind, senses, and knowledge, and contradicts himself, because the ways that led him to prove his information are the same used, in addition to others stronger and clearer, to prove Allāh's oneness, the message of the Prophets, and resurrection.

You should know that all reports about Allāh and His Messengers include reports about the angels, the unseen, and all matters of Sharia and destiny. These reports are definitely true and whatever contradicts them is utterly false. The examples we have mentioned are enough. And Allāh knows better.

Besides, the narration of the truthful about the situations and incidents they witnessed and the frequency of these narrations provide definite unquestionable knowledge. The most truthful reporters are the conveyers of the Muhammadan *Shari'ah*, due to their intensive care, perfect truthfulness, and strong faith. They are infallible against committing common mistakes and against agreeing on falsehood. Of the matters that are learned by reason is that the sound minds that have not changed their nature and have not been corrupted by corrupt beliefs know with certainty the goodness of monotheism and devotion to Allāh just as they know the ugliness of polytheism. They also know how good honesty, justice, and benevolence towards creatures are just

as they know how ugly the opposite of all this is. They also realize the obligation of thanking the bestower of bounties and the obligation of honoring one's parents, maintaining the ties of kinship, and fulfilling the right of those who have a right over you. They approve of every good and reform and despise every corruption and harm. One of the noblest things the mind can realize is that absolute perfection belongs to Allāh alone, and that He has complete wisdom in His creation and law. It does not befit Him to leave His creation in vain, without being commanded, prohibited, rewarded, and punished. What the senses perceive is to be known through the senses, such as hearing voices and seeing the visible matters, and this is one of the most complete kinds of knowledge, for what is known from reports is not like what is witnessed by the senses. Sensory knowledge includes what is perceived by smell, such as good and bad smells, and what is perceived by touch, such as heat and cold, and what is perceived by knowing the substances, essences, and qualities. All these are sensory perceptions. In sum, there are many ways to gain knowledge. The greater and the more important a matter is, the clearer, and stronger are the ways leading to gaining knowledge of it, as mentioned above regarding Allāh's oneness, the messengership, and resurrection.

The three Pillars of Thanksgiving

After Allāh mentioned His blessings upon His servants by facilitating the riding animals and ship as means of transport for them, He said:

﴿لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

> **"In order that you may mount on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"** [Az-Zukhruf 43:13-14]

He the Almighty mentioned in this verse the three pillars of thanksgiving; namely, acknowledging and remembering Allāh's grace; speaking about it, praising Allāh for it; submitting to Allāh, and using this bounty in His worship. Allāh's saying: **"And verily, to Our Lord we indeed are to return"** actually means acknowledging and preparing for the reward. The purpose of these blessings is to help the servant in his obedience to Allāh, for which he was essentially created. Allāh's saying: **"And then may remember the Favor of your Lord**

when you mount thereon" restricts the remembrance of the favor in this case to the time of enjoying the favor because many people become so preoccupied with the blessings to the extent that they forget to thank Allāh for them. The thanksgiving which Allāh commanded, in this case, is the cure for this deadly disease, for when the servant remembers that he is overwhelmed by Allāh's blessings, and that they are originated, facilitated, survived, and protected by Allāh's bounty and benevolence, and the servant has no say in them, he will submit humbly to Allāh, thank and praise Him. Thus, the grace will last, and Allāh will bless and increase it, and it will be a true blessing. But if he behaves ill with arrogance towards the servants of Allāh, and forgets that Allāh bestowed it upon him, it will be a curse in the form of a blessing, and a lure from Allāh to the servant, and will fade away soon to be replaced by imminent punishment. We ask Allāh to direct us to be thankful for His blessings.

SECTION FORTY THREE

Great benefits Allāh mentioned in His book as means to the lofty goals

Servitude to Allāh and putting trust in Him is a cause for sufficient fulfillment of the servants' demands

Undoubtedly, it is out of Allāh's wisdom and mercy that He made His servants need to gain religious and worldly benefits and to ward off religious and worldly harm. So, His wisdom and His unalterable rule necessitated that these various benefits - especially the great ones - can only be achieved by striving for and seeking the causes that lead to them. Similarly, the harms are not to be repelled except by striving for the causes that ward them off. Allāh has clearly explained in his book these causes and guided His servants to them, so whoever approaches them wins the sought-after and is saved from every feared evil.

All these causes are based on faith and righteous deeds, so Allāh made the bounties of this world and the Hereafter subject to the servant's doing these two things. Allāh mentioned this much in the Qur'ān and we have referred, in this book, at hand, to some of them when mentioning the benefits of faith.

Servitude to Allāh and putting trust in Him is a cause for sufficient fulfillment of the servants' demands by Allāh, as evidenced by Allāh's saying:

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ﴾

"And whosoever puts his trust in Allāh, then He will suffice him." [At-Ṭalāq 65:3]

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾

"Is not Allāh Sufficient for His slave?" [Az-Zumar 39:36]

The verses refer to the slave who performs due servitude to Allāh internally and externally.

Allāh made righteousness and seeking livelihood a cause for sustenance and provision, as evidenced by Allāh's saying:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

"And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine." [At-Ṭalāq 65:3-4]

And:

﴿فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ﴾

"So, walk in the path thereof and eat of His provision." [Al-Mulk 67:15]

Allāh made piety, faith and the repetition of *Dhun-Nūn*'s supplication a cause for relieving every distress and difficulty, as evidenced by Allāh's saying:

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧ فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُنجِي ٱلۡمُؤۡمِنِينَ ٨٨﴾

"And (remember) *Dhun-Nūn* [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lā ilāha illā Anta* [none has the right to be worshipped but You (O, Allāh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers." So, We answered his call, and delivered him from the distress. And thus, We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness)." [Al-Anbiyā' 21:87-88]

Allāh made supplication and hoping for His bounty a cause for fulfillment of all demands, as evidenced by His Saying:

﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ﴾

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation)." [Ghāfir 40:60]

﴿وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾﴾

"And invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near unto the good-doers." [Al-A'rāf 7:56]

Allāh made benevolence in worshiping the Creator, and benevolence toward the creation a reason by which His bounty and benevolence are realized, sooner and later, as evidenced by Allāh's saying:

﴿إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾﴾

"Allāh's Mercy is (ever) near unto the good-doers." [Al-A'rāf 7:56]

And:

﴿هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾﴾

"Is there any reward for good other than good?" [Ar-Raḥmān 55:60]

And:

﴿وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾﴾

"And do good. Truly, Allāh loves *Al-Muḥsinūn* (the good-doers)." [Al-Baqarah 2:195]

Whoever is loved by Allāh will attain everything he asks for.

Allāh has made repentance, seeking forgiveness, faith, good deeds, and misfortunes, and enduring them as means for erasing sins and errors, as evidenced by His Saying:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾﴾

"And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death)." [Ṭā-Hā 20:82]

﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

"Verily, the good deeds remove the evil deeds (i.e. small sins)." [Hūd 11:114]

﴿إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾﴾

"Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers)." [Yūsuf 12:90]

Allāh made patience a means and a tool by which good things can be realized and bad ones can be warded off, as evidenced by His Saying:

﴿وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ﴾

"And seek help in patience and *As-Salāt* (the prayer)." [Al-Baqarah 2:45]

The verse commands seeking help in all affairs through patience and prayer. After Allāh had mentioned the perfect blessings attained by the people of Paradise and that all troubles are moved away from them, He explained that this was the result of their patience in His Saying:

﴿سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ﴾

"*Salāmun ʿAlaikum* (peace be upon you) for you persevered in patience!" [Ar-Raʿd 13:24]

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا﴾

"Those will be rewarded with the highest place (in Paradise) because of their patience." [Al-Furqān 25:75]

Allāh made patience and certainty the way to attain the highest ranks, namely, Imamate in religion, as evidenced by His Saying:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾﴾

"And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.)." [As-Sajdah 32:24]

Allāh made good questioning, good listening, learning, piety, and good intent the true key to knowledge, as evidenced by Allāh's saying:

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾﴾

"So, ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the *Taurāt* (Torah) and the *Injeel* (Gospel)], if you know not." [An-Naḥl 16:43]

And:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسۡـَٔلُواْ عَنۡ أَشۡيَآءَ إِن تُبۡدَ لَكُمۡ تَسُؤۡكُمۡ وَإِن تَسۡـَٔلُواْ عَنۡهَا حِينَ يُنَزَّلُ ٱلۡقُرۡءَانُ تُبۡدَ لَكُمۡ﴾

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you." [Al-Mā'idah 5:101]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا﴾

"O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out from every difficulty)]." [Al-Anfāl 8:29]

The criterion here signifies the light and knowledge by which one can distinguish all facts.

﴿يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ﴾

"Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace." [Al-Mā'idah 5:16]

﴿وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ﴾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's religion - Islāmic Monotheism)." [Al-'Ankabūt 29:69]

Allāh considered making all possible preparations against the enemy

and taking precautions a reason for achieving victory and safety against their evil, as evidenced by Allāh's saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ﴾

"O you who believe! Take your precautions." [An-Nisā' 4:71]

﴿وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٍ﴾

"And make ready against them all you can of power." [Al-Anfāl 8:60]

Allāh made ease and relief follow hardship and distress, as evidenced by His Saying:

﴿إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرٗا ٦﴾

"Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)." [As-Sharḥ 94:6]

﴿سَيَجۡعَلُ ٱللَّهُ بَعۡدَ عُسۡرٖ يُسۡرٗا ٧﴾

"Allāh will grant after hardship, ease." [At-Ṭalāq 65:7]

﴿أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him." [An-Naml 27: 62]

Allāh made thanksgiving and gratitude a cause for more blessings,

while ingratitude is a cause for removal of blessings, as evidenced by Allāh's saying:

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝٧﴾

"If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." [Ibrāhīm 14:7]

Allāh made patience and piety a means for attaining good consequences and high ranks, as evidenced by His Saying:

﴿وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝١٢٨﴾

"And the (blessed) end is for the *Muttaqūn* (the pious)." [Al-A'rāf 7:128]

﴿إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝٩٠﴾

"Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers) to be lost." [Yūsuf 12:90]

Allāh made Jihād a cause for achieving victory over the enemies and for protection against their evils, as evidenced by Allāh's saying:

﴿قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ﴾

"Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over

them." [At-Tawbah 9:14]

﴿فَقَٰتِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟﴾

"Then fight (O Muhammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers." [An-Nisā' 4:84]

Allāh stated the means for winning His love, which is the highest aim of His servants, and the most important and greatest of which is following His Messenger Muhammad (ﷺ) in words, deeds, and all circumstances, as evidenced by Allāh's saying:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحْبِبْكُمُ ٱللَّهُ﴾

"Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'ān and the *Sunnah*), Allāh will love you." [Āl 'Imrān 3:31]

Among those who win Allāh's love are those mentioned in the following verses:

﴿وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾﴾

"And Allāh loves *As-Sābirūn* (the patient)." [Āl 'Imrān 3:146]

﴿وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾﴾

"Verily, Allāh loves *Al-Muhsinūn* (the good-doers)." [Āl 'Imrān 3:134]

﴿فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾﴾

"Verily, then Allāh loves those who are *Al-Muttaqūn* (the pious)." [Āl 'Imrān 3:76]

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَـٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَـٰنٌ مَّرْصُوصٌ ﴿٤﴾﴾

"Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure." [As-Ṣaff 61:4]

Allāh made looking at the blessings and graces that He gave to the servant and turning a blind eye to what He did not give him a reason for contentment, as evidenced by His Saying:

﴿قَالَ يَـٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَـٰلَـٰتِى وَبِكَلَـٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾﴾

"(Allāh) said: "O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So, hold that which I have given you and be of the grateful." [Al-A'rāf 7:144]

Allāh made establishment of justice in all matters a reason for reform and setting the conditions right, while oppression is a reason for corruption and disagreement, as evidenced by His Saying:

﴿وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝٧ أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ۝٨ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝٩﴾

"And the heaven: He has raised it high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient." [Ar-Raḥmān 55:7-9]

Allāh made the servant's perfect devotion to his Lord a reason for warding off sins and their causes as well as trials, as evidenced by His Saying:

﴿كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ۝٢٤﴾

"Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves." [Yūsuf 12:24]

Allāh made strong reliance on Him with faith as a strong barrier that prevents the servant from the dominion of Satan, especially if he does a lot of remembrance of Allāh and seeks refuge in Allāh from Satan, as evidenced in His Saying:

﴿إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٩٩﴾

"Verily! He has no power over those who believe and put their trust only in their Lord (Allāh)." [An-Naḥl 16:99]

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

"Say: "I seek refuge with (Allāh), the Lord of the daybreak." [Al-Falaq 113:1]

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

"Say: "I seek refuge with (Allāh) the Lord of mankind." [An-Nās 114:1]

Allāh has made reflection on Allāh's recited verses and witnessed signs, and contrasting between truth and falsehood with good understanding, strong insight the key to faith and certainty, as evidenced by Allāh's saying:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۝٢٩﴾

"(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember." [Ṣād 38:29]

Allāh commended reflection on His creation as a cause for belief in many verses, including His Saying:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ۝٧٧﴾

"Surely! Therein is indeed a sign for the believers." [Al-Ḥijr 15:77]

Belief is necessary to benefit from these signs.

Allāh made establishment of religious matters a reason for one's affairs to be easier whereas negligence of religious matters is a reason for difficulty of affairs, as evidenced by Allāh's saying:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ

﴿بَخِلَ وَٱسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠﴾

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā* (the best reward), We will make smooth for him the path of ease (goodness). But he who withholds, and thinks himself self-sufficient, and denies *Al-Husnā*, We will make smooth for him the path for evil." [Al-Lail 92:5-10]

Allāh elevates those gifted with beneficial knowledge and raise them in rank in the worldly life and the Hereafter, as evidenced by His Saying:

﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ﴾

"Allāh will exalt in degree those of you who believe, and those who have been granted knowledge." [Al-Mujādilah 58:11]

Allāh explained that the servant's good faith, good manners and righteous deeds are a cause that makes him enter Paradise and for having glad tidings at the time of death, as evidenced by Allāh's saying:

﴿طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ۝٧٣﴾

"*Salāmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein." [Az-Zumar 39:73]

And:

﴿ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ﴾

"Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none

but Allāh Alone).” [An-Naḥl 16:32]

Allāh instructed us that responding to the wrongdoing with kindness and good manners is a reason for rendering the enemy an affectionate close friend, and for strengthening the friendship, as evidenced by Allāh's saying:

﴿وَلَا تَسْتَوِي ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ فَإِذَا ٱلَّذِي بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾﴾

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.” [Fuṣṣilat 41:34]

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ﴾

“And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” [Āl ʿImrān 3:159]

In this way, the servant will find comfort and ease of mind and many of his conditions will be facilitated.

Allāh made spending in Allāh's way a reason for the immediate compensation in this worldly life and great reward in the Hereafter, as evidenced by Allāh's saying:

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾﴾

"And whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers." [Saba' 34:39]

Allāh facilitated various doors to provisions, so whenever one of them is closed, the servant should not be sad, for Allāh will open another for him, which may be even better or like it or lower than it, as evidenced by Allāh's saying:

﴿وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ﴾

"But if they separate (by divorce), Allāh will provide abundance for everyone of them from His Bounty." [An-Nisā' 4:130]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ﴾

"O you who believe (in Allāh's Oneness and in His Messenger Muhammad)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the Message of Muhammad) are *Najasun* (impure). So, let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His Bounty." [At-Tawbah 9:28]

Allāh made avoidance of grave sins and bewaring of the means leading to them an easy way to leave them, as evidenced by His Saying:

﴿تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا﴾

"These are the limits (set) by Allāh, so approach them not." [Al-Baqarah 2:187]

The verse prohibits drawing near the forbidden matters, because whoever goes near the limits of Allāh is close to falling into what is prohibited. The limits in this verse refer to what is forbidden. Allāh the Almighty also said:

﴿تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا﴾

"These are the limits ordained by Allāh, so do not transgress them." [Al-Baqarah 2:229]

The limits in this verse refer to the boundaries between what is allowed and what is forbidden, and one should not exceed these limits, because whoever transgresses the lawful falls into the prohibited. So consider the difference between the two verses.

The Importance and Fruits of Fair Preaching

Allāh made the only strong and fruitful reason for enjoying the great fruits of call to His way is what is included in this verse:

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥﴾

"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [An-Naḥl 16:125]

"Wisdom" is to call to Allāh in a proper way and with discretion, keeping in view the circumstances of the addressees and the requirements of the occasion, in a way that is likely to achieve its goal. **"Fair preaching"** gives its effect according to the required situation. Preaching is the explanation of the legal rulings with their associated encouraging advantages, benefits, and good incentives as well as the associated intimidating consequences that will befall whoever commits what is forbidden or abandons the obligations such as punishments, loss,

regrets, and the immediate or deferred deprivation of goodness.

"Arguing in the best manner possible" is with clear expressions and manifest proofs to realize the truth and nullify falsehood with kindness and gentleness, without anger and grievances.

Allāh knows that people are of three categories, each can be preached in the way that suits him.

The first category includes those submissive, committed, desiring good, and desisting evil. Given that these people have the readiness to do what is commanded, abandon what is forbidden, and yearn for the correct belief, it is enough for them to clarify religious matters and give them pure teaching.

The second category includes those who have heedlessness and are preoccupying themselves with trivial matters turning them away from the truth. They need, along with teaching, good exhortation with encouragement in reward and intimidation from punishment. This is because their souls do not pay attention to what is beneficial and do not leave their purposes that prevent them from the truth, unless the benefits resulting from the truth and the harms resulting from falsehood, and the difference between the beneficial and harmful matters are explained to them.

The third category includes the arrogant or stubborn opponents who stand up for resisting the truth and supporting the falsehood, for these people should be preached and argued with in the best way, befitting both the arguing person and the one being argued with, as well as the associated article of propagation.

If you want to apply these three ways completely, look at the preaching of the messengers (peace be upon them) with their nations, including those responding, turning away, and objecting, as related by Allāh in His Book, and you will find that they contain good admonition in

all their conditions. Then look at the preaching of their master and Imam, Muhammad (ﷺ), and the various ways he followed while preaching to people in general, and in person, according to their different classes, ranks, and conditions, and according to the statements and rulings he preached, you will find him the best preacher and the results are the best evidence to the strength of the effect.

Allāh instructed that in order to reach a satisfactory and fair resolution of the dispute of the quarreling parties, which is better in the outcome, is to refer it to the Book of Allāh and the *Sunnah* of His Messenger, as evidenced by His saying:

﴿فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩﴾

"(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination." [An-Nisā' 4:59]

Allāh explained that joining everything that He commands to be joined, such as ties with family and carrying out the obligations is a reason to attain high morals and elevated positions in the Gardens of Eden, as evidenced by His Saying:

﴿وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ ٢١﴾

"And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread

the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained).” [Ar-Ra'd 13:21]

Till His saying:

﴿جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا﴾

“*Adn* (Eden) Paradise (everlasting Gardens), which they shall enter.” [Ar-Ra'd 13:21-23]

Allāh made the servant's praiseworthy precedents and worship of his Lord in ease and prosperity a reason for his salvation from adversity and obtaining the greatest benefits, as evidenced by Allāh's saying:

﴿فَلَوۡلَآ أَنَّهُۥ كَانَ مِنَ ٱلۡمُسَبِّحِينَ ١٤٣ لَلَبِثَ فِي بَطۡنِهِۦٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٤٤﴾

“Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day of Resurrection.” [As-Sāffāt 37:143-144]

Allāh the Almighty reported that the people of Paradise will say:

﴿إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ ٢٦ فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ٢٧ إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ ٢٨﴾

“Aforetime, we were afraid (of the punishment of Allāh) in the midst of our families. So Allāh has been gracious to us, and has saved us from the torment of the Fire. Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous,

and Generous), the Most Merciful." [At-Ṭūr 52:26-28]

Allāh mentioned several reasons for the heart to be opened and guided to Islām and to find rest and reassurance, including: certainty, faith, frequent remembrance of Allāh, repentance, contentment with Allāh's provisions, useful knowledge, and abandonment of sins. This is evidenced by many Qur'ānic verses, such as:

﴿ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨﴾

"Those who believed (in the Oneness of Allāh - Islāmic Monotheism), and whose hearts find rest in the remembrance of Allāh: verily, in the remembrance of Allāh do hearts find rest." [Ar-Ra'd 13:28]

﴿أَفَمَن شَرَحَ ٱللَّهُ صَدۡرَهُۥ لِلۡإِسۡلَٰمِ فَهُوَ عَلَىٰ نُورٖ مِّن رَّبِّهِۦۚ﴾

"Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)?" [Az-Zumar 39:22]

﴿إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ ١٣﴾

"Verily, the *Abrār* (the pious believers of Islāmic Monotheism) will be in Delight (Paradise)." [Al-Infiṭār 82: 13]

The bliss and delight which the righteous will enjoy manifestly includes the delight of their hearts in the worldly life, as evidenced by Allāh Saying:

﴿مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ

طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

"Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." [An-Naḥl 16:97]

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾

"Nay! But on their hearts is the Rān (covering of sins and evil deeds) which they used to earn. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day." [Al-Muṭaffifīn 83:14-15]

Allāh made comparisons in His book as a great way of teaching through which lofty demands and the correct and corrupt beliefs are shown and explained. He presented an example of the monotheistic phrase and the true and correct belief when He likened it to an excellent tree in His Saying:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ

"See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit

at all times, by the Leave of its Lord." [Ibrāhīm 14:24-25]

He likened the opposite of this, namely the bad word of disbelief, to a bad tree whose roots are neither firmly fixed nor are its branches high in the sky. He also likened the idolater to a slave owned by disputing partners; and the monotheist to a man belonging exclusively to one man and owned by one man alone just as he is devoted to Allāh alone.

He also likened polytheism and the polytheist who takes allies beside Allāh to support him to:

﴿كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۚ﴾

"A spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house - if they but knew." [Al-'Ankabūt 29:41]

Allāh the Almighty likened His revelation to the beneficial rain, and likened the hearts of people to the good and bad lands, and explained the points of similarities between them. These are tangible examples by which Allāh clarifies the beneficial demands. He swears by the foundations of religion that people must believe in, such as monotheism, the message, the resurrection, and their subtopics. Allāh sets forth parables to explain the various types of His signs to His servants with the highest effective rhetorical styles that clarify the facts. If you contemplate the oaths in the Qur'ān, you will find them in this style, and for this reason Allāh urges people to reflect and praises those who reflect on and understand them, as evidenced by His Saying:

﴿وَتِلْكَ ٱلْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

"Such are the parables which We put forward to mankind

that they may reflect." [Al-Ḥashr 59:21]

And:

﴿وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

"But none will understand them except those who have knowledge (of Allāh and His Signs)." [Al-'Ankabūt 29:43]

SECTION FORTY FOUR

Explanation of Qur'ānic terms frequently used in Commands, Prohibitions, Praise, or Dispraise

Qur'ānic terms used in Commands or Prohibitions agree in many aspects

Allāh praises those who know the limits of what was revealed to His Messenger and censures those who are ignorant of them. Here are great expressions whose exact definitions must be known by the seeker of knowledge in order for him to know what they include or exclude. The terms used in commands or prohibitions agree in many aspects, despite their differences. This is one of the aspects of the Qur'ān's inimitability, which stresses that the verses of the Qur'ān confirm each other.

﴿وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾﴾

"Had it been from other than Allāh, they would surely have found therein many a contradiction." [An-Nisā' 4:82]

Islām and Faith

Islām is the submission of the heart and its repentance to Allāh, and the implementation of the outward and inward laws. As for faith, it is the complete affirmation and recognition of its principles that Allāh has commanded us to believe in, and this can be achieved only by doing the actions of the hearts and the actions of the limbs. This is why Allāh called many of the outward and inward laws faith, and some of the verses are stated as among the necessities of faith.

Accordingly, when the term faith is used generally, it is applied to Islām and vice versa, i.e. when Islām is used generally, it signifies faith. But if the two terms are used together in combination, faith should be interpreted as referring to the affirmation and recognition of the heart and what this entails, and Islām should be interpreted as referring to the performance of all outward and inward acts of worship and the requirements of servitude to Allāh.

Iḥsān (benevolence and perfection) is of two types: *Iḥsān* in worshiping the Creator, which entails exerting efforts to carry out perfect and complete worship of Allāh and fulfilling its apparent and hidden rights. *Iḥsān* to creatures means doing all that the servant can do of scientific, physical and financial benefit to creation, and providing religious or worldly advice, assistance and encouragement to goodness. For this reason, the benevolent doers of good vary greatly according to their various acts of benevolences to the creation, both the good and evil among them, an even to the mindless animal. This is evidenced by the Prophet's saying: **"Allāh has prescribed perfection in everything."**

Guidance is of two types: the guidance of knowledge, instruction and education; and the guidance to success and placing guidance in the heart. Both should be sought from Allāh, either in a general way, as when the servant supplicates: "O Allāh, guide me," or "O Allāh, I ask you for guidance," or in a restrictive way, by seeking its beneficial aspect, as when the praying person says, "O Allāh, guide us to the straight path." Whoever attains guidance is called a guided one. The greatest way to guidance is the Qur'ān, and that is why Allāh absolutely called it guidance, in His saying:

﴿هُدًى لِّلْمُتَّقِينَ ۝٢﴾

"A guidance to those who are *Al-Muttaqūn* [the pious believers of Islāmic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]." [Al-Baqarah 2:2]

﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ﴾

"Verily, this Qur'ān guides to that which is most just and right." [Al-Isrā' 17:9]

It contains all useful religious and worldly affairs.

Knowledge and Certainty

Knowledge is conceiving knowledge as they are, that is why knowledge is what is established by evidence. Useful knowledge is what is taken from the Messenger of Allāh (ﷺ). Certainty is more specific than knowledge in two aspects:

First: certainty is firm well-established knowledge that is not subject to suspicion, doubt, or inhibitions. It is called knowledge of certainty if it is proven by statements and reports and is called manifest knowledge if it is witnessed by eyesight and vision. That's why it is said that the statements heard are not as true as eye-witnessing. It is called absolute certainty if it is perceived and verified by the servant.

Second: Certainty is the knowledge that leads to reassurance by the statements of Allāh, remembrance of Allāh and patience in the face of adversities, strength based on the fulfillment of Allāh's commands, courage in words and deeds, desirable observance of the acts of worship, and alleviation and endurance of hardships. These higher beautiful effects result from certainty.

Patience

Patience is confining the soul to endure hardships for the sake of Allāh's satisfaction. Patience is divided into three sections:

First: patience in practicing obedience to Allāh, especially with the hard acts of worship, until one performs them perfectly. Second: patience when resisting disobedience to Allāh, especially with the sins much desired and urged by the soul, but one strives against himself and abandons them for Allāh's sake. Third: Patience with the painful destinies decreed by Allāh, especially if the calamity is great, and one endures it without being resentful, and perhaps he may be content with Allāh's decree.

Thankfulness

Recognition and proclamation of the apparent and hidden, the public and private blessings of Allāh, and using them to help one obey rather than disobey the Bestower. This must be accompanied by submission and love to the Bestower. With these five pillars, gratitude is completed.

Righteousness and piety

If one of these terms is used generally, it applies to both meanings. They signify a comprehensive term referring to the apparent and hidden performance of all that is loved by Allāh and His Messenger, as well as apparent and hidden avoidance of all that is disliked by Allāh and His Messenger. However, both terms can be used together as in Allāh's saying:

﴿وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ﴾

> **"Help you one another in *Al-Birr* and *At-Taqwā* (virtue, righteousness and piety)."** [Al-Mā'idah 5:2]

Here *Al-Birr* is interpreted as signifying performance of the requirements and morals of faith and all limited and unlimited acts of righteousness. *At-Taqwa* here is interpreted as signifying avoidance of all that causes Allāh's displeasure such as disbelief, rebelliousness, and disobedience.

Truthfulness and lying

Truthfulness is to remain outwardly and inwardly steadfast and upright on the straight path.

Truthfulness in beliefs means that the servant's belief is true and sincere, following the Book of Allāh and the *Sunnah* of His Messenger and what the Companions (may Allāh be pleased with them) were upon.

Truthfulness in morals means that the heart is filled with faith, sincerity, advice and love of good for Allāh's servants.

Truthfulness in sayings means to say, believe in and confirm the truth.

Truthfulness in deeds means striving to complete and perfect deeds.

Lying is what contradicts all of that. Therefore, truthfulness and lying have ranks. The man who continues to speak the truth, and endeavors to tell the truth, is eventually recorded as truthful with Allāh, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar in the sight of Allāh.

Justice and injustice

Justice means taking the straight and moderate path in beliefs, morals, words, and deeds, just the same as in truthfulness.

Injustice refers to what contradicts all of that. Therefore, injustice is divided into three categories, all of which are contrary to justice:

First: Injustice by failing to believe in monotheism by associating other deities with Allāh, as referred to in Allāh's saying:

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

> **"Verily joining others in worship with Allāh is a great *Zūlm* (wrong) indeed."** [Luqmān 31:13]

Second: Injustice to people in respect of their blood, money, honor, and rights. Third: One's injustice against himself rather than polytheism. Complete justice is not achieved unless the servant abandons all these categories of injustice and repents to his Lord for what he has done and fulfills the rights of the servants. Therefore, justice entails carrying out all the obligations of religion.

Worship and servitude to Allāh

It is a comprehensive term that covers all creeds, actions of the heart, and actions of the organs that are loved by Allāh and please Him. All deeds that draw one closer to Allāh and abandonment of sins are acts of worship. That's why the one who forsakes a sin is a close worshipper of Allāh. Worship is not completed except by sincerity to Allāh alone, by seeking Allāh's pleasure and reward in all apparent and hidden actions. The opposite signifies the deeds carried out for showing off and ostentation and for the sake of the world's honor. Allāh the Almighty says about the best of creation:

﴿يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا﴾

"Seeking the bounty and good pleasure of their Lord."
[Al-Mā'idah 5:2]

The prophet (ﷺ) also said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

"The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So, whoever emigrated for Allāh and His

> **Messenger, then his emigration was for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."**

All actions should be judged according to this criterion. Emigration here may mean general abandonment of prohibitions, as referred to in the Prophet's saying: **"The emigrant is the one who refrains from what Allāh and His Messenger have forbidden."**

Fear, awe, submission, humbleness, and apprehension

These terms have close meanings. Fear prevents the servant from committing the prohibitions of Allāh, and awe shares this meaning in addition to being associated with the knowledge of Allāh. As for submission, humbleness, and apprehension, they arise from fear and being in awe of Allāh, so the servant submits to Allāh and humbles himself before his Lord, turning heartily to Him in repentance and hence becoming apprehensive. As for *Khushū'* (devoutness), it is the heart being attuned and submissive to the act of worship. This is special submissiveness, as for the permanent submissiveness which is characteristic of distinct believers, it arises from the perfect knowledge and watchfulness of Allāh, and hence it seizes the heart as does love.

As for **devotion**, it is reported in the Qur'ān to refer to either one of two meanings: devout submission, or general submission of all creatures to Allāh's management and disposal.

Remembrance of Allāh

It is commanded in the Qur'ān and people who do it are praised and its resulting reward is reported in the Qur'ān. It is applied to refer to all apparent and hidden acts of obedience, in words and deeds. Whatever the heart conceives, wants, or the servant does or speaks to draw closer to Allāh is known as remembrance of Allāh. Allāh has prescribed all acts of worship to establish His remembrance. It is applied to remembering Allāh with the tongue by mentioning His attributes and deeds, praising Him for His grace, glorifying Him, and invoking His peace and prayers upon the Prophet (ﷺ). Making remembrance of Allāh entails remembering His laws, studying and educating them. That's why, the circles of education are known as circles of remembrance of Allāh. The best remembrance is that done by the heart and tongue simultaneously.

Allāh's limits

They refer to what Allāh prohibited and prevented His servants from doing. It is used in this sense in Allāh's saying:

﴿تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا﴾

> **"These are the limits (set) by Allāh, so approach them not."** [Al-Baqarah 2:187]

Allāh's limits may also mean what Allāh made lawful, decreed and prescribed for His servants. It is used in this sense in Allāh's saying:

﴿تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا﴾

> **"These are the limits ordained by Allāh, so do not transgress them."** [Al-Baqarah 2:229]

It means do not transgress what Allāh made lawful and fall in what He prohibited, and do not exceed whatever He prescribed to His servants, to the contrary of His prescriptions.

Honesty

It refers to the matters entrusted to the servant, including the trust between him and Allāh, for Allāh entrusted him to carry out obligations and to keep away from prohibitions. Carrying out these obligations is a performance and observance of the trust, while abandonment of some obligations, especially those secret that are known only by Allāh, or daring to do some of the forbidden matters is considered abandonment of the trust and treachery. Honesty also includes the trusts that are between you and creation in respect of blood, money and rights. Whoever fulfills them has fulfilled and kept the trust, and whoever transgresses, abuses or betrays it has dared to commit betrayal.

Covenant and contract

They include those between the servant and his lord. Allāh made a contract between Him and the legally accountable persons and charged them to establish what they are created for, i.e. to worship Him and to fulfill His rights. Observance of these obligations is fulfillment of the covenant, while their negligence is a breach of the covenant, contract and trust. Likewise, one is obliged to fulfill the contracts and covenants between him and creation, including all treaties and contracts of transactions without exception.

Courage, cowardice, and recklessness

In His book, Allāh praised courage and courageous people, and commanded it, and censured cowardice and recklessness. Courage is the strength and steadfastness of the heart and its willingness to speak and act in daring situations with wisdom and skill. But to speak and act where it is not permissible or suitable to do so is called recklessness, boldness, foolishness, and throwing oneself into destruction. Cowardice, the opposite of courage, is the weakness and feebleness of the heart, followed by not daring to do brave deeds, and fearing what should not be feared. Courage is a good virtuous merit that stands between two reprehensible traits, namely: recklessness, which is an exaggeration and over-excess of courage, and cowardice, which is negligence, weakness, and feebleness.

Likewise, one is moderate, niggardly, or spendthrift in spending money. Spending money as necessary, recommended and in useful ways is called balance, frugality, moderation, and economical spending. Those who withhold and do not spend on the necessities are niggardly and stingy. Meanwhile, those who waste money and spend lavishly beyond necessities are called spendthrifts and extravagant. Allāh the Almighty said:

﴿وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾﴾

"And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." [Al-Furqān 25:67]

Uprightness

It means adherence to the straight path by standing steadfastly true to belief in Allāh, performing His obligations, and abandoning His prohibitions, repenting of any shortcomings. Therefore, Allāh the Almighty said:

﴿فَٱسْتَقِيمُوٓاْ إِلَيْهِ وَٱسْتَغْفِرُوهُۗ﴾

> **"Therefore, take Straight Path to Him (with true Faith -Islāmic Monotheism) and obedience to Him, and seek forgiveness of Him."** [Fuṣṣilat 41:6]

The verse commands seeking forgiveness for any shortcomings in worship.

Repentance and seeking forgiveness

Returning to Allāh by abandoning what is hated by Allāh, outwardly and inwardly, to what is loved by Allāh, outwardly and inwardly, regretting the sins that has passed, and abandoning them on the spot, with determination not to return to them. Seeking forgiveness is to ask Allāh for forgiveness. If it is associated with repentance, it is complete repentance on which forgiveness is consequent. If it is not associated with repentance, it is merely a supplication from the servant to his lord to forgive him, and it may be answered or not. Supplication is itself an act of worship.

Trusting in Allāh and seeking His help

Both terms denote the same meaning, namely, the dependence of the heart on Allāh to bring benefits and ward off religious and worldly, private and public harms, with trust in Allāh.

Love of and repentance to Allāh

It refers to the strength of affection for Allāh due to His perfection and His outward and inward graces, as well as the heart's attraction and devotion to Allāh, desiring His reward, and being in awe of Him. It is the reassurance of the heart by making frequent remembrance of Allāh and supplicating and returning to Him in all religious and worldly matters, small and great. Whoever has his heart repentant to Allāh loves Allāh. The repentant is the one ever turning to Allāh, imploring and praying to Him.

Good and evil

They are comprehensive terms that signify any action, or deed, of which goodness is known by reason and by the law; and evil signifies the opposite of it.

The pleasant and the unpleasant are contrasted, the former signifies the good and beneficial qualities, and the latter is the contrast of it.

Good and bad manners with Allāh and creation

Good manners with Allāh entail the performance of outward and inward acts of worship, along with intense love for Him, reassurance in Him, frequent remembrance of Allāh, and deep trust in Him. Good manners with the creation signify doing an act of beneficence, preventing harm, and enduring harm from people and bad manners are the opposite of all of that.

Polytheism and disbelief

Disbelief is more general. Whoever denies what the Messenger preached or some of it without interpretation is a disbeliever in religion, whether he was resistant, ignorant or deviant. Polytheism is of two types: associating others with Allāh in divinity, as those who claim that there is a creator beside Allāh; and associating other with Allāh in worship, like those polytheists worshipping other deities beside Allāh, and associating the creators with Allāh and likening them to Allāh in respect of some of His attributes. There is a greater manifest polytheism as when the servant devotes a certain act of worship to others than Allāh, and there is a lesser polytheism, such as showing off, swearing by others than Allāh, etc.

Hypocrisy is when one manifestly appears to be good and conceals his evil. It is of two types: greater hypocrisy, when one shows belief in Allāh and His Messenger while his heart is full of disbelief, and lesser hypocrisy, such as lying, breaking promises, and behaving abusively in disputes.

Arrogance and humility

Arrogance is defined by the Prophet (ﷺ) as rejecting the truth and belittling people. Its opposite is humbleness to the truth, i.e. to accept it regardless where is it or who says it, in addition to leniency and behaving humbly with the creation.

Conclusion

You should take these limits into consideration in respect of all that you come across from the texts of the Book and the *Sunnah*, so that you can be guided to know what is included in the rulings set out by Allāh, and what is not included. Thus you have the criterion, guidance, and clarification.

We ask Allāh to guide us to the straight path, which is knowledge of the truth, and help us act according to it, and to keep us away from the opposite paths.

Allāh has facilitated the completion of this blessed commentary on the third of Shawwal in 1368 A.H. With its brevity and clarity, it provided a great help for seekers of knowledge to understand the words of the Lord of the Worlds. It points out that the word of Allāh is sufficient to clarify everything that benefits the servants in their worldly affairs and in the Hereafter and to guide them to what is beneficial.

It is not possible to reform all affairs except by following the paths that this Qur'ān has guided to in the principles and branches of religion and in morals and manners, and in external and internal matters. Praise be to Allāh who made His book a light, guidance, healing, and mercy, and praise be to Allāh, with whose grace good deeds are accomplished. May Allāh's peace and blessings be upon Prophet Muhammad, his family, companions and whoever follows them in righteousness till the Day of Judgment!

Commentary made by ʿAbdur-Raḥmān ibn Nāṣir ibn ʿAbdullāh as-Saʿdī, may Allāh forgive him and his parents and all Muslims!

Written by Muḥammad as-Sulaimān al-ʿAbd al-ʿAzīz al-Bassām on the third of Shawwal in 1368 A.H. may Allāh forgive the author and his parents and all Muslims!